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THE PEARL-STRINGS;

A HISTORY OF THE RESŪLIYY DYNASTY OF YEMEN

BY

'ALIYYU'BNU'L-ḤASAN 'EL-KHAZREJIYY;

TRANSLATION AND TEXT WITH ANNOTATIONS AND INDEX.

BY THE LATE

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AND

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and to promote those researches into the History, Literature, Philosophy, and Religion of the Turks, Persians, and Arabs to which, from his youth upwards, until his premature and deeply lamented death in his 45th year on December 5, 1901, his life was devoted.

تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا * فَانْظُرُوا بَعْدَنَا إِلَى الْآثَارِ ،

"The worker pays his debt to Death;
His work lives on, nay, quickeneth."

The following memorial verse is contributed by 'Abdu'l-Ḥaqq Ḥámid Bey of the Imperial Ottoman Embassy in London, one of the Founders of the New School of Turkish Literature, and for many years an intimate friend of the deceased.

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EDITOR'S PREFACE.

A FEW words are needed to explain certain modifications in the title-page of this volume and in the "short table of contents" which follows it. According to the announcements made in the first volume, published last year, the entire work was to comprise five volumes, of which Vols. I and II were to contain the translation; Vol. III the annotations; Vol. IV the index, tables of dynasties, and maps; and Vol. V the Arabic text. On further consideration, however, we have decided to incorporate the index in this second volume, and to suppress the maps and tables, thus reducing the number of volumes to four. The maps inserted by Sir James Redhouse in the fourth volume of his manuscript proved on examination to be too antiquated and too rough and sketchy to merit reproduction, and it seemed better to leave the reader to supply his own atlas, should he require such help for a comprehension of the chronicle. The tables of dynasties also were inferior in construction and accuracy to those contained in Mr. Stanley Lane Poole's excellent "Mohammadan Dynasties," which every student of Oriental history will have at hand. And, lastly, the index was not so bulky as to preclude the possibility of adding it to Vol. II of the translation (its natural place) without unduly increasing the size of this volume.

The Index itself has had to be remodelled to a certain extent. For, in the first place, although our aim was to alter Sir James Redhouse's work as little as possible, two or three points in the system of transliteration which he adopted seemed to me imperatively to demand modification. These were, in particular,

the very objectionable *ts* and *dz* by which he represented the Arabic letters ذ and ض, and his transcription of غ by *g*: for these *dh*, *ḍ*, and *gh* have been substituted, and this naturally involved corresponding changes in the index. Secondly, some of the entries in Sir James Redhouse's index were so vague, and were followed by such numerous references, that it seemed to us useless to retain them; such were the entries "troops" (followed by three pages of references), "persecute," and "worship." Evidently, in such a chronicle as this, to refer in the index to rapine, murder, and sudden death is practically to refer to almost every page of the book; and had we not decided to remove such headings, it would have almost sufficed to substitute the word "*passim*" for the dozens or scores of references which they comprised. All general references, however, which seemed of any possible interest to antiquarians, anthropologists, zoologists, botanists, the devotees of folklore, and the like, we have allowed to stand, and have, indeed, added a few which were not in the original index.

The third volume, containing the Annotations, will go to press as soon as this volume is finished, and should be published in the course of next year. The fourth volume, containing the Arabic text, has been photographed by the Bromide process from Sir James Redhouse's transcript, and is being printed from these photographs by the *Hilál* Press at Cairo. My colleague Shaykh Muḥammad 'Asal has made himself responsible for the correction of this volume.

I ought, perhaps, in conclusion, to refer briefly to a review of the first volume of this work which appeared in the *Athenæum* for June 15th, 1907, and which, though written in a perfectly fair and friendly spirit, was somewhat severe on it and on all concerned in its production. The writer of this review (whose name, since he does not sign his review, I ought not perhaps to mention, though he has revealed his identity to me in a very courteous letter) was a personal friend of Sir James Redhouse, but this does not blind him to his faults as a translator, or his failure to utilize for his Introduction all the critical apparatus

available even sixteen or seventeen years ago, when it was written. The criticisms of the reviewer (the justice of which, in most cases, I do not dispute) extend to the University of Cambridge, for the levity with which it too often grants honorary degrees; to the Trustees of the Gibb Memorial for a tendency to "precipitancy" in accepting for publication works other than those "really desirable," and issuing them in other than "the most satisfactory form"; and, lastly, to the editors of this work for not subjecting Redhouse's manuscript to a more severe process of emendation.

Now so far as the University of Cambridge is concerned (and equally the University of Oxford) I entirely agree with the reviewer that the honorary degree of Doctor is given in such a way as to deprive it of all value in the eyes of men of learning. Anyone would see the absurdity of conferring the title of General on a man because he was an eminent scholar, but it is evidently quite as ridiculous to confer the title of Doctor on a successful general, a colonial statesman, or an imperial bard. Yet now and then this honour is still conferred by the Universities for distinction in scholarship or science, and of such felicitous choices the case of Sir James Redhouse offers a conspicuous example.

Next, as regards the Trustees of the Gibb Memorial, it is evident that their duty is to do the best they can with the means at their disposal to further those studies which the Memorial is designed to promote. Suppose that their financial resources enabled them to publish four books a year, would they be faithfully discharging their responsibilities if they refused to publish anything because no work was offered to them which came up to some high ideal of originality and scholarship existing in their minds? I think not. Rather it seems to me that their duty is to take the best books they can get, provided they are books which do contribute something to our knowledge of those departments of learning with which the Trust is concerned. The reviewer is, he declares, "far from saying that al-Khazrají's 'History of the Rasûlî Dynasty of the Yemen'

is not desirable," though he "would have preferred al-Janadí's 'Sulûk' and Ibn-Hâtim's ''Ikd,' from which a large part of the present volume is copied." So should we, but we could not get them. Had our reviewer offered us an edition or translation of one of these works, and had we rejected it in favour of al-Khazrají's work, then indeed he might have applied to us his "Virgilian *deteriora sequor*." But seeing that this was not the case, and that it was a question of publishing al-Khazrají's History of Yemen or no history of Yemen, the citation is just as inapplicable as it would be to a man who accepted a post worth five hundred a year rather than remain penniless, though he would have preferred a post worth a thousand a year.

Lastly, as regards his complaint that I and my co-editors did not revise and correct Sir James Redhouse's work, the answer to this criticism is, firstly, that we had not time to do so, being each fully occupied with work of our own, part of which is being done for this same Trust; and, secondly, that if we had done so, it would no longer have been Sir James Redhouse's work which we were publishing, but our own, and we should have been no longer the editors but the authors of this translation, which, good or bad, is, as the Introduction was and as the Annotations will be, according to the announcement on the title-page, entirely his, save for a few trifling verbal corrections and a few slight modifications in the transcription of Arabic names and words, designed to bring them into closer correspondence with the modern usage of scientific Orientalists.

EDWARD G. BROWNE.

CAMBRIDGE,
August 4, 1907.

THE PEARL-STRINGS.

NARRATIVES OF THE RESÚLIYY DYNASTY OF YEMEN.

TRANSLATION: PART II.

CHAPTERS 6–8.

THE PEARL-STRINGS.

NARRATIVES OF THE RESÚLIYY DYNASTY.

CHAPTER VI.

On the tidings of the Mujáhidiyy Sovereignty and its events.

Thus hath said the son of 'Abdu'l-Mejíd: "When the seat of government of the Sultan Melik Mujáhid [1199] had become tranquil he dismissed from his office the 'Emír Jemálu'd-Dín Yúsuf son of Ya'qúb, and conferred the lieutenancy of the sovereignty on the 'Emír Shujá'u'd-Dín 'Umer son of Yúsuf son of Manṣúr,[1200] whom he appointed also field-marshal of the forces. He had been, before this, secretary of the exchequers in the reign of Mu'eyyed. There was written for him in this respect a broadsheet diploma which was read out in the banqueting hall. f. 226b ٢٢٦

And on this day were banners made up for the two sons of his (deceased) brother, they being Yúsuf Mufaḍḍal and 'Ebú-Bekr Fá'iz. Military kettledrums were also assigned to each of the two. He ordered that broadsheet diplomas should be written out for the two, which were read out in their presence.

There ensued between the Sultan and the son of his paternal uncle, Melik Náṣir Jelálu'd-Dín Muḥammed son of Melik 'Eshref I, a correspondence that necessitated a promise of safety and engagements. So the Sultan sent to him on his part the jurist Shihábu'd-Dín 'Abdu'r-Raḥmán of Dhafár, who was the Sultan's tutor, as also the eunuch Shihábu'd-Dín Ṣaláḥ, in order

that they two should administer to him the oaths of fealty to the Sultan; and he swore the oaths in due form. Then Melik Náṣir sent his representative, the jurist Jemálu'd-Dín Muḥammed son of Wisháḥ, to ask the Sultan to swear also, and he swore the oaths to him in due form.

And when the 'Emír Shujá' 'Umer son of Yúsuf son of Manṣúr had got the Sultan in his power, having his influence with him much increased, he set himself to procure the liberty of those in fetters in the stronghold of Dumluwa. They who were there of those put in chains by the Sultan Melik Mu'eyyed were the 'Emír Nejmu'd-Dín 'Aḥmed son of 'Er-Demir, the private treasurer and one of the horsemen of the Mudhafferian house-
r۷۰ hold, as also the 'Emír Shemsu'd-Dín 'Aṭíná, captain of the bodyguard to the Khalífa, and the two Sherífs, Dáwúd and his brother, two sons of the Sheríf Qásim son of Ḥamza, who all possessed great influence. He drove away from the Court the 'Emír Jemálu'd-Dín Yúsuf son of Ya'qúb son of Jewád, saying to the Sultan against him that he was of inauspicious augury. 'Umer son of Yúsuf became predominant at Court; military kettledrums were accorded to him, and he held the Court in his grasp with a powerful grip. He was one of the sharpest of men and most cunning, as also the most able of them in managing the State.

In the year A.H. 722 (A.D. 1322–3) the Sultan went down from the castle to the Shejira pavilion [1201] on the 3rd Muḥarrem
f. 227a (22nd January, 1322), and took up his abode there. It is related that on his forming the wish to go down from the castle to the pavilion, he sent a messenger to one of the most distinguished men of the time in the science of the sphere, with the command that he should select for him a fortunate time out of the space of that day, that did not designate to him either a journey or a stay. He selected for him an auspicious time within that day, and the Sultan went down from the castle at the very time that had thus been selected for him. The man was alarmed when he heard of the Sultan's descent at that time, and questioned the rest of those of his craft as to who had

selected for the Sultan the time in which he had gone down. They all answered him: "No one selected it other than thyself." To this he replied: "By God, I knew not that his design was to go down; and this time in which he has gone down from the castle is a detestable time, so that the chances are that he will not return thither, save in a condition of inverted circumstances." ٣٧١

Subsequently the 'Emír Shujá'u'd-Dín 'Umer son of Yúsuf son of Manṣúr did verily instil into the Sultan's heart a matter touching Melik Náṣir, whom he consequently ordered him to arrest. The 'Emír Shujá'u'd-Dín sent therefore a posse of men to arrest him. When Melik Náṣir was informed of this, he took sanctuary in the mausoleum of the jurist 'Umer son of Sa'íd at Dhú-'Uqayb.[202] The party followed him to the mausoleum above mentioned, took him from the mausoleum, and paid no respect to the right of asylum. They then brought him back to Ta'izz; this was in the middle decade of the month of Ṣafer in the year A.H. 722 (beginning of March, 1322). When they reached Ta'izz with him the Sultan ordered him to be imprisoned, and he was shut up in the castle of Ta'izz, where he remained a prisoner until the 30th of the first Jumádá (about 12th June, 1322), when the Sultan ordered him to be sent to the prison at 'Aden with an escort of a hundred horsemen to march with him thither.

The Sultan, God's mercy on him, had already proceeded to Jened on the day of new moon of the month of the first Rebí' (17th March, 1322), where he stayed some days, in the course of which he appointed the jurist 'Abdu'r-Raḥmán of Dhafár to the office of Judge of Judges in the presence of a company of the jurists of Ta'izz. He remained some days after this, and then went on to Dumluwa in the course of the month of the first Rebí' still. He stayed there, too, some days enquiring into the state of the treasures. He then descended again, and did not bestow a single largesse on anyone as the usual custom was. ٣٧٢

When he descended from Dumluwa he proceeded to Thu'bát and remained there until Wednesday the 8th of the latter Jumádá (22nd June, 1322), or, according to the son of 'Abdu'l-

Mejíd, to the middle of that month (29th June), the hearts of
f. 227b the soldiery disgusted with him, and their chiefs having already plotted to ruin his sovereignty and established a position with Melik Manṣúr 'Eyyúb son of Sultan Melik Mudhaffer Yúsuf son of 'Umer. When their plot was ripe for execution as they wished, the 'Emírs and the chiefs of the slave-guards assembled and attacked the house of Shujá' 'Umer son of Yúsuf son of Manṣúr, who lived in the Makháríb quarter[1203] of the city of Ta'izz. They killed him, and together with him his son-in-law, the 'Emír Bedru'd-Dín Muḥammed son of 'Aliyy the Humám. In their company were the jurist 'Abdu'r-Raḥmán of Dhafár, the Judge of Judges, and the Sheykh Muḥammed son of 'Uthmán the 'Ansite, of the Ḥakem branch of the tribe of 'Ans, and these two they killed also. They then went forth in all haste, moreover, to Thu'bát, where they seized the person of the Sultan. In that night a number of houses were pillaged in the western and Makháríb quarters of the city, and belonging to persons connected with our lord the Sultan. In the latter part of the night they returned to Melik Manṣúr with Sultan Melik Mujáhid
f. 228a prisoner. He remained three days with him under arrest, while he took the oaths of fealty of the troops. They swore fealty to him with the most solemn oaths. On the fourth day Melik Manṣúr went up to the castle with the pomp of a sovereign and garb of a Sultan. He took Sultan Melik Mujáhid up with him under arrest, placing him in the palace of the princes in all honour and respect, and giving him every day what he needed and whatever he wished as to meat, drink, and female companions.

And when Melik Manṣúr had established himself in the castle, he sent to 'Aden for the son of his brother, Melik Náṣir, and when he arrived at Jened he met him with military kettledrums, giving him Mehjem as his fief. He also conferred banners on the 'Emír Bedru'd-Dín Ḥasan son of 'Esed, with the military kettledrums and Ḥarad as his fief. He then conferred banners on his two sons Melik Kámil Te'múru'd-Dín and Melik Wáthiq Shemsu'd-Dín, giving each of them the kettledrums and a good

fief. He sent his son Melik Dháhir 'Ésedu'd-Dín to Dumluwa, with Yáqút of Ta'izz as his attendant. He furthermore conferred the lieutenancy of the sovereignty on the 'Emír Shujá'u'd-Dín 'Umer son of 'Alá'u'd-Dín the Shihábite, who remained in office a short time, when mutual distrust sprang up between him and the 'Emírs of the corps of Baḥriyya slave-guards. The Sultan thereupon removed him from the lieutenancy and set in his stead the 'Emír Jemálu'd-Dín Yúsuf son of Ya'qúb son of Jewád, known as the Castrated, to whom he also committed the entire command of the Court. f. v1a

Sultan Melik Manṣúr continued in his sovereignty until the night preceding Saturday the 6th of the month of Ramaḍán. According to the account of the son of 'Abdu'l-Mejíd, this was eighty days, while by the relation of Jenediyy it was about seventy days, during which were spent sums to the amount of about seven hundred thousand ducats from the treasury, besides saddle-beasts and vestments. f. 228a

Then it happened by the decree of God and His providence that one of the slaves of Sultan Melik Mujáhid, on whom be God's mercy, proceeded to the country of the Arabians, where he and a party of them, the chief of whom was Bishr the Dhehábite, made a pact and persuaded a man named Ṣáliḥ son of Fewáris to climb the mountain from behind in concert with a party of the slaves of the still-room, who passed down ropes to them and drew them up man by man, they being forty in number. And when they had all got into the castle they wished to make a rush, but the slaves of the still-room prevented them and said to them : " Do ye no new deed until we tell you." So they passed the night with them until the dawn broke and the eunuch went down with the keys of the gates of the castle. And when the slaves of the still-room and the troops that were with them knew of the descent of the eunuch with the keys, they sallied out against him, smote him with their swords, and took the keys. Melik Manṣúr became not aware of them until they came upon him in his chamber in which he had spent the night, and whence they took him, going thence to v1b

seek for Melik Mujáhid. The governor of the castle, with the garrison, used to pass the night in the banqueting-house; and when the people of the castle came down upon them and shouted the war-cry of Mujáhid, the 'Emír of the castle fought a stout fight until he was killed.

The city was thrown into commotion, and Melik Náṣir mounted his horse, as did many of the troops with him. They reached the lowest part of the castle wall, but no act offered for them to perform there, as they found it locked. The whole of the 'Emírs of the Baḥriyya slave-guards mounted also, came to Melik Náṣir, and said to him: "If Melik Manṣúr be dead, or killed, or taken, then art thou the fittest for the rule." They were unanimous in this. The city had meanwhile become alive again with horse and footmen seeking their way to the castle, but finding none.

When Sultan Melik Mujáhid saw them thus, and was informed of that on which they were unanimous, he wondered at their
f. 228b deed, and said: "I recite the litanies of God! Is there not among these men anyone who calls to mind a benefit unto him from my father, or a courtesy towards him?" Then he commanded a herald to proclaim from the highest part of the castle at the pitch of his voice, saying: "O men of Ta'izz!
rv1 The houses of the Manṣúrians are unto you lawful spoil!" Then the 'Emírs and princes returned to their houses for fear of pillage, and the great crowd swallowed them out of sight. It was a terrible day!

Midday was not passed when his mother, the princess Ṣaláḥ,[1204] wrote to him, saying: "I make known unto thee, O my son, that the daughters of thy paternal uncle and the whole of the women of the princes have been dishonoured and pillaged, so that no remnant is left unto them, and they are already gone to the precincts of the mosques and colleges." So he commanded a herald to proclaim among the people: "Whoever has taken anything from the houses of the princes let him restore it." Then he gave orders for the arrest of the sons of the princes; and Melik Náṣir, with his son Zeynu'l-'Islám, was arrested.

Melik Kámil Te'múru'd-Dín son of Melik Manṣúr was also seized; and each one of the princes was shut up alone by himself. Thus did Melik Mujáhid, on whom God have mercy, possess himself of the sovereignty a second time; and there took place between him and the slave-guards promises and undertakings of protection. He wrote out for them a rescript of pardon and fidelity, proclaiming this for them in the markets and places of congregation for the people.

After a few days he gave orders for Melik Náṣir and for Te'múru'd-Dín son of Melik Manṣúr to be set at liberty. He gave the lieutenancy in this his second sovereignty to the 'Emír Jemálu'd-Dín Búz son of Ḥasan, and demanded from his paternal uncle, Melik Manṣúr, that he should write for him a letter to his son Dháhir to surrender Dumluwa. He wrote this for him, but he would not obey, and refused the surrender. f. 229ᵛ.

The Sultan then equipped against him a force, the commander of which was the 'Emír Shujá'u'd-Dín 'Umer son of 'Alá'u'd-Dín, also the Sheykh 'Aḥmed son of 'Imrán the 'Abbábite, and the Sheykh 'Umer son of 'Ebú-Bekr the 'Ansite. He also leavened [1205] a party against Melik Dháhir, by corruption, from among the 'Esh'úb tribe,[1206] who marched with the troops of the Sultan by a road leading to Dumluwa for the space of about two months. The carnage was great on both sides, and the duration of the war was prolonged. The greater portion of this was at Jeba', in the Ma'áfir country. So when the matter had spun out to a great length, Dháhir played them a trick by making them believe he had given money to the son of the 'Ansite. Many of the people went away from the camp in consequence and joined themselves to him. The camp was disorganized, its people broke up, and they abandoned much of their effects and baggage.

In the year A.H. 723 (A.D. 1323) Melik Dháhir wrote to the 'Emír Bedru'd-Dín Ḥasan son of 'Esed, inviting him to enter his service; and he complied with his wish in the matter. He came to him with a dense array, and he sent him forth against Jened, and with him a handsome sum of money. He pitched against Jened until he took it on Sunday the 13th of the first (ff. 229ᵃ, ᵇ; 230ᵃ) f. 230ᵇ f. 231ᵃ

Rebí' of the year 723 (20th March, 1323). There were in it at the time on the part of Mujáhid the son of his brother, Quṭbu'd-Dín 'Ebú-Bekr son of Melik Mudhaffer Ḥasan son of
٣٧٨ Dáwúd, with 'Ibráhím son of Shukr and a party of the Baḥriyya slave-guards. These latter were bribed, and went over to the son of 'Esed, who swore them to fealty to Melik Dháhir, and they so took oath. Quṭbu'd-Dín now became alarmed for himself, left Jened, travelled all night, and reached Ta'izz by the morning. 'Ibráhím son of Shukr, too, returned to Ta'izz according to a capitulation agreed upon between him and the son of 'Esed.

The son of 'Esed remained in Jened a number of days of small amount, and then advanced towards Ta'izz with a large force of Kurds, slave-guards, and others besides. He was met by Ghiyáth son of the Sheybánite from the canton of the Dumeyna.[1207] Ghiyáth son of the Sheybánite had already presented himself to Melik Dháhir in the course of these events, who showed him honour and consideration, presented him with a good sum of money, and commanded him to proceed to Ta'izz. So they pitched together against the castle of Ta'izz, the siege of which lasted seven days. On the seventh day the son of 'Esed raised the siege, routed, after more than a hundred of his followers had been killed, the numbers of the slain from among the men of Ta'izz being about twelve men.

When the son of 'Esed raised the siege from the castle of Ta'izz, as we have related, he proceeded towards Jened, being accompanied thither by about fifty horsemen from among the slave-guards. They advanced from Jened to Dháhir himself, who was in Dumluwa. He made them presents and comforted
٣٧٩ their minds. But when the Sultan was informed of this he was vexed with them, and would not disburse a present for clothing to any one of them. They were displeased, and affairs became irksome to them until the greater number of them sold their accoutrements and part of their clothing. They publicly used offensive words against the Sultan, and over and over again did insult and annoyance proceed from them.

And when it was Thursday the 4th of the latter Jumádá of the year A.H. 723 (8th June, 1323), a herald proclaimed from the castle, by command of the Sultan, on whom God have mercy, a licence to slaughter, capture, and pillage the slave-guards. The Sultan ordered the feudal lieutenant (Za'ím) to go forth with the force of the low-lying seaboard and guard the road to Jened and the road to Shejira. He also ordered 'Ibráhím son of Shukr to go forth with the force of the highlands and take charge of the road to the low seaboard and Dhú-Huzeym. This was done by them. The slave-guards now came out on their horses, and five of them were killed in the parade-ground, with one more near the public bath of the Jeba'ite, while several of them were arrested and made to go up to the castle to the Sultan, who caused two of them, 'Esáwí and another, to be decapitated and five to be strangled. When it was Sunday the 7th of the latter Jumádá (11th June) he had two more of them strangled, and on Monday the 15th of the month two more. So the whole of those who were killed, strangled, or decapitated were seventeen men in number. f. 231b

When the slave-guards went forth from Ta'izz they marched to the village of Khawkhiyya,[1208] where they remained some days, proceeding then towards Zebíd, of which the governor then was Muḥammed son of Ṭarantay, one of their notables. They were allowed to enter Zebíd through the connivance of one of the inhabitants on the 1st of Rejeb in this year 723 (3rd July, 1323). They took possession of it for Dháhir, and they took on themselves its government. ٣٨٠

The 'Emír Nejmu'd-Dín 'Aḥmed son of 'Er-Demir was then in the village of Seláma.[1209] He went up to the Sultan and undertook to him that he would retake Zebíd for him. The Sultan invested him with four loads of kettledrums, and equipped with him about five hundred horsemen and six hundred foot, the feudal lieutenant and the collector, the son of 'Imád, going down with them. So they all descended together and pitched their camp in the Manṣúriyya garden [1210] between Qurtub [1211] and Zebíd. The slave-guards sallied forth from Zebíd and attacked

them in the garden at a time when they were not on the alert, but had scattered their forces. So the array was routed, the feudal lieutenant being one of those who ran away. 'Aḥmed son of 'Er-Demir was absent, and took no part in the affray. The son of 'Imád stood firm with a party of the troops, the majority of whom were killed and the rest escaped. The 'Emír Nejmu'd-Dín 'Aḥmed son of 'Er-Demir, who had been absent during the fight, now came to the spot and was taken prisoner. They took him into Zebíd with them. The action occurred on Monday the 8th of Rejeb (10th July, 1323),
٢٨١ and the 'Emír Nejmu'd-Dín remained a prisoner in Zebíd until he died at the end of Sha'bán in the same year (beginning of September, 1323).

And in the month of Sha'bán of this year A.H. 723 (August, 1323), 'Umer son of Diwídár rebelled in Laḥj and 'Ebyen, marched to 'Aden, and besieged it about twenty days until he captured it with the connivance of one of the garrison of the Yáfi' tribe. He made the public oration there for Dháhir.
f. 232ᵃ His entry into 'Aden occurred in the latter days of the month of Ramaḍán in this year (end of September, 1323). The 'Emír of 'Aden at the time was the 'Emír Bedru'd-Dín Ḥasan son of 'Aliyy of Aleppo, whom the son of the Diwídár took prisoner and sent to Dháhir, who again sent him on to Semdán,[1212] where he imprisoned him. Ja'fer son of 'Enif went down from Dumluwa to the son of the Diwídár and remained with him in 'Aden until the 20th of Shewwál (21st October, 1323), when he went up to Dumluwa with a goodly treasure and much stuff.

In the month of Dhú'l-Qa'da Dháhir equipped a force against Jened, commanded by the 'Emír Bedru'd-Dín Muḥammed son of 'Umer son of 'Alá'u'd-Dín the Shihábite, with whom were a party of the Baḥriyya slave-guards, such as Qaṣriyy, Ṭa'sher, and others besides these two. They arrived before Jened on the 7th of the month (6th November), and the inhabitants of Jened fought stoutly against them. They returned frustrated to the village of 'Areba,[1213] where they remained.

٢٨٢ There was in Jened a governor of a very fraudulent and crafty

character named the son of Ḥuseyn. He used to receive outfit money from Mujáhid and outfit money from Dháhir, playing with both at once. He was one of the worst of governors in character and in administration; one of the most frequent of them in perfidy to God and towards the Muslims. So when the siege was raised from Jened, as we have related, this governor, the son of Ḥuseyn, laid a tax upon the people of Jened and vexed them with a grievous vexation, so as to cause injury to the community. The Sultan dismissed him from office by appointing the son of the Ḥijázite, and made him governor of the castle of Ta'izz. The people looked upon him with an eye of distrust, and he had in his train men of the Shefálít tribe,[1214] who used to take possession of people's houses by force and commit pillage. They were the cause of every kind of unseemliness.

In this year A.H. 723 died the Sultan Melik Manṣúr 'Eyyúb son of our lord the Sultan Melik Mudhaffer Yúsuf son of 'Umer son of 'Aliyy son of Resúl, on Wednesday the 2nd of Ṣafer in the year (6th February, 1323), in the palace of the princes in the castle of Ta'izz, and in chains. He was buried in the college of his father in the city of Ta'izz, known as the Mudhafferiyya. May God have mercy on him.

And therein died our lord Melik Mes'úd Táju'l-Khiláfa Ḥasan f. 232b
son of our lord the Sultan Melik Mudhaffer Shemsu'd-Dín Yúsuf son of 'Umer son of 'Aliyy son of Resúl, in the city of Ḥays on the 23rd Muḥarrem of the year (1st February, 1323). May God have mercy on him.

(f. 233a, b)

And in it died the judge Sherefu'd-Dín[1215] 'Ebú'l-Qásim Ḥassán f. 234a
son of the jurist 'Es'ad son of the jurist Muḥammed son of Músá the 'Imránite, wezír of Melik 'Eshref 'Umer son of Yúsuf son of 'Umer son of 'Aliyy son of Resúl. He was one of the notables of his epoch in learning, in mastership, and in intellect. He and his family underwent a vicissitude of fortune during the Mu'eyyedian sovereignty, and there happened to them by way of confiscation and indignities what is notorious and has already been here mentioned. He ceased not to be under a cloud until

Sultan Melik Mu'eyyed died, on whom be God's mercy and on the whole of them. When his son Sultan Melik Mujáhid became invested with the affairs of the sovereignty, he turned to them with favour and made them go back to their residence, causing also bounteous munificences to flow over them until the judge died on the 11th of Ṣafer in this year 723 (18th February, 1323). May God have mercy on him.

In the year A.H. 724 (A.D. 1323–4) the troops of the castle (of Ta'izz) and the Shefálít tribesmen that were with the son of Ḥuseyn, governor in the castle, came to blows. They were many times more numerous than the troops. These troops made raids on the people of the west quarter of the city, who in turn made hostile incursions on the inhabitants of (Mount) Ṣabir. The Shefálít tribe and those in the castle acted in concert, while the inhabitants of the western quarter were at one with the people of Ṣabir. So the hostilities between them lasted long. One of the inhabitants of Ta'izz wrote to the slave-guards who were in Zebíd and informed them of the warfare between the troops and the people of the city. So
f. 235a the slave-guards sallied forth from Zebíd for Ta'izz, and they reached Ta'izz on the 3rd of the first Rebí' of the year 724 (3rd March, 1324). They encamped between the troops and their assailants, so that no umbrage was taken against them by anyone.

And about this date Melik Mufaḍḍal and his brother Melik Fá'iz, two sons of Melik Mudhaffer Ḥasan son of Dáwúd son of Yúsuf son of 'Umer, came down and proceeded to the low-lying seaboard country, together with their followers, both in open rebellion against their paternal uncle the Sultan Melik Mujáhid, when they were both deprived of both fiefs and allowances. They took up their abode in the village of Seláma, and moved afterwards to Beytu'l-Faqíh of the son of 'Ujeyl.[1216]

When Sunday the 21st of the former Rebí' (21st March, 1324) was come, 'Umer son of Bálabál the 'Alemite, the Diwídár,
f. 234b reached Ta'izz after pillaging Jened in a very severe manner. He pitched his camp on the mountain in the place of the two

colleges, the Mujáhidiyya and the 'Afḍaliyya. He had already sent to 'Aden a person to bring up the ballista, and they brought some of its timbers by sea to Mewza',[1217] and some of them by land on men's necks. When they brought the whole, they put it together and threw with it a number of rocks, but without any effect whatever. So they sent to Dumluwa a person to fetch them a second ballista. This Dháhir sent to them in the charge of 'Iftikhár Yáqút.

About this date there happened to the Sultan on the part of the son of Ḥuseyn that which he had been nourishing in ٦٨٥
his breast as a piece of craft and perfidy. So he turned him out of the castle in a kindly manner. And Ghiyáth son of Búz was with the Sultan in the castle, and he took the place of the other in his confidence. But he, too, betrayed the Sultan, and went forth from the castle, proceeding to Dháhir at Dumluwa, swearing to him that he was loyal and zealous. So Dháhir sent him forth with the ballista. He possessed sufficient zeal to indicate the corruptness of his origin, for he inveighed against the Sultan with the foulest epithets, for which there was no cause nor any precedent act to call for such.

Every day there were thrown against the castle about forty masses of rock. Thus saith 'Aliyy son of Ḥasan the Khazrejite: "Ḥuseyn son of 'Abdulláh son of Manṣúr related to me, saying: 'Ḥasan son of Músá son of Ba'lán told me, as from a slave-girl named Nukhba,[1218] one of the female slaves of our lady the princess Ṣaláḥ, mother of the Sultan Melik Mujáhid, and one of those who were in the castle during the siege, she having said: "At the time when the siege was most actively pushed on against us, our lord the Sultan Melik Mujáhid, on whom be mercy, used to move about to a number of places in the course of each day and each night. I have already thought of one evening among the many when we had brought near to the Sultan our lord his ablution water; he had performed his ablution, had finished, and we were near him in a certain locality of the castle, with his mother

r٨١ close to him, standing in the locality; when lo! a wall from among the walls of the castle became split open, and there issued from within it a boy of perfect form, with a braid of hair[1219] behind his back, who stooped down over our lord the Sultan, embraced him, and bore him with speed from that spot in which he was sitting to another place.

f. 235a "'"And we all became alarmed and lost our wits at what we saw. So when he set him down in the spot where he placed him, there fell a rock from among the rocks of the ballista in the very spot where he had been sitting, swerving from it neither to the right nor to the left. And when the rock had fallen in that spot and demolished it, our lord the Sultan said to that man: 'Who art thou, O my brother, whom God has sent in favour unto me?' He replied: 'I, by God, am really thy brother; and my father, by God, and thy father, was Dáwúd Mu'eyyed, my mother being the slave-girl So-and-so; but I was taken from the belly of my mother, and was brought up with the genii, until I became as thou seest me. And when I opined that this rock would inevitably be thy destroyer, I bore thee from that spot out of love for thee and from commiseration towards thee. And know thou, O my brother, that I have come to an agreement, I and the familiar of the castle, named Busaybis,[1220] to fight for thee on such and such a day. Therefore collect thou together those who are with thee for that day, for r٨٧ we will verily bring forward all the aid thou mayest wish for. I now commend thee to God's keeping.' He then passed on and entered into the place whence he had issued. His mother now advanced, our lady the princess Ṣaláḥ, on whom be God's mercy, she being out of her wits for her son. When she reached him she sat down by him asking for information about that man and about what he had done and said. He told her what he had said, and then enquired of her concerning the slave damsel. She answered: 'By God, he hath spoken the truth; for she was pregnant by thy father, and was near her time of giving birth, when one morning from among the days she arose and her child was wiped away out of her belly, she

having become as though she had not been pregnant, and no trace of her pregnancy ever appeared after that. She lived for a certain space afterwards and then died.' And when the day was come on which he had promised him his aid, the Sultan collected his followers, and they sallied forth to do battle. They produced a very marked impression on them, in spite of their own paucity and the great number of the enemy; and this was all owing to naught else but the fighting of a party of others than themselves."'[1221] But God knows best."

And when it was the 10th day of Shewwál (about 1st October, 1324) the slave-guards strove to raise the siege, wishing to descend to the seaboard country. But the son of the Diwídár was grieved at this, held a meeting with them, and exposed his opinion to them. They answered: "We are without largesse." So he gave them a thousand ducats, which sum they divided among themselves, and remained. f. 235b

At this date the Ma'áziba tribesmen attacked Qaḥma and laid it to waste. It was the fief of the Sheríf Dáwúd son of Qásim son of Ḥamza, and when news reached him of its devastation, he went down, and with him descended a party of the slave-guards as an expedition, who killed a number of the Ma'áziba. So Qaḥma recovered its former condition; the people rebuilt their houses therein, and set in order their dwellings. ٢٨٨

And at this date the feudal lieutenant advanced with a force composed of the Sherífs, lords of Ṣa'da, and of Kurds, lords of Dhemár, of the Benú's-Sú', of the Benú'l-'Esed, and of the Benú-'Alá'i'd-Dín; also of the Sherífs of Mikhláf and of the Suleymániyy tribe. They kept the festival of sacrifices at Maḥálib. On the other hand, the son of Ṭaranṭáy had gone down to Ḥays, having left Sunbuliyy as his lieutenant at the siege. And when the slave-guards learnt that the feudal lieutenant and the troops with him had arrived, they assembled at Kedrá', the Sherífs remaining some days in Mehjem and then advancing against Kedrá'. The slave-guards met them in the valley named Jáḥif,[1222] and the day of Jáḥif became

famous. The Sherífs and those with them were about thirteen hundred horsemen, with about a thousand foot. They fought a desperate battle, and it became a celebrated event. On both sides there were a number of slain, and the slave-guards ٣٨١ were routed ignominiously though fighting a stout fight. The array of the Sherífs would have exhibited weakness had it not been for the firmness of 'Aliyy son of Músá, and his taunt to the Sherífs: "Unto where is to be the flight?"

The battle took place in the latter half of Dhú'l-Ḥijja in the year 724 (December 2nd–16th, 1324). There were killed of the notables of the slave-guards, 'Ílba, Sirájiyy, 'Uzbek the Ṣárimite, and 'Aṭíná the Maḥmúdite, of whom it was said that he was braver than the whole of the slave-guards. Of their notables there were taken prisoners Qaṣriyy, Ṣárim son of Míká'íl, and the son of Rebáḥiyy. This Qaṣriyy was one of their most valiant men also. But his horse came to a standstill with him, and he was made prisoner. The Sherífs wished to kill him; but the Sheríf 'Aliyy son of Músá kept them from him, and said: "The like of this man is not put to death. Had there been among his comrades twenty men like him, we had not stood up before them a single moment." As to the Maḥmúdite, he fought a good fight until his right hand was f. 236a injured by a blow and became incapable of motion. So when the rout set in he went forth by the first road that offered, and he came into the country of the Ma'áziba. He had already slain a man or men in every one of the Arabian tribes, so when they recognized him they slew him.

And when the slave-guards returned to Zebíd after their defeat, the Sherífs set at liberty Qaṣriyy in exchange for the son of 'Alá'u'd-Dín, whom the slave-guards had deprived of ٣٩٠ power in Zebíd. And when the news came to Ta'izz of the discomfiture of the slave-guards at Jáḥif, of whom a party were in the camp of the son of the Diwídár, no composure was left in these, and they quitted the camp, abandoning the son of the Diwídár. After their departure he was unable to maintain his position, as he had made himself very intimate

with the slave-guards. So he decamped in the latter part of the same night. The departure of the whole of them took place during the night preceding the 20th of Dhú'l-Ḥijja in the year 724 (10th December, 1324). And when the siege was raised from Ta'izz, a party returned to the Sultan, among whom was Ghiyáth son of Búz; and him the Sultan received with favour. The son of the Diwídár marched with his followers to Laḥj, where he remained a few days collecting levies for 'Aḍen, which he coveted for himself, in spite of Dháhir and of others besides him.

And in this year A.H. 724 died the noble princess Má'u's-semá', daughter of the Sultan Melik Mudhaffer Shemsu'd-Dín Yúsuf son of 'Umer son of 'Aliyy son of Resúl, her mother having been the daughter of 'Esedu'd-Dín Muḥammed son of Ḥasan son of 'Aliyy son of Resúl. She was one of the best of ladies, abounding in tenderness and in kindness towards her kin, as well as towards others. She left monuments worthy of commemoration, among them being the college that is in the city of Zebíd, and is known as the Wáthiqiyya, being contiguous to the house of her brother Melik Wáthiq. She placed therein a precentor, a mu'edhdhin, a beadle, a teacher, and orphans to learn the Qur'án, a professor and students to read science; f. 11 and she gave in mortmain trust, out of her landed estates, a sufficiency for their maintenance. Her death took place in the village of Tureyba,[1223] a village among the villages of the vale of Zebíd well known. It occurred on the 6th of Sha'bán of this year 724 (27th July, 1324), and she was buried by the side of the righteous Sheykh 'Ísá Hettár. May God have mercy on the whole of them.

In the year A H. 725 the son of the Diwídár marched from Laḥj to 'Aden in the month of Ṣafer (January–February, 1325), and besieged the inhabitants very closely. And he was tricked into making peace. This was done by the direction of Sultan Melik Mujáhid privately given to the governor of 'Aden, who was 'Ibnu's-Ṣulayḥiyy, and who had set forth to him the pretence that he was of the party of Dháhir, as well as a number of the (f. 236b) f. 237a

Arabian tribesmen, Khalíl, Jemál the castrated, and others besides. So the son of the Diwídár agreed to the peace, his real intention towards them being also to act with perfidy. So when they had come to an agreement, and the peace was concluded outside the gate, he said to the governor: "Verily I desire an entry into the town." But he answered him: "Nay, O our lord, the town is your town; but what is opportune is that you should come in with a party of sober-minded men, of those from whom nothing disquieting shall happen to the people." So he entered with a party of his followers, and night came on. He spent the night drinking with his familiars, and
f. 237b when day dawned entered the bath, seating himself in its disrobing hall. Then one of his followers said to him: "O our
٣٩٢ lord, hast thou taken this town for Dháhir, or for Mujáhid?" But he answered him not. He repeated the question to him, and he shook his head. But there was by his side then a life-guardsman named Meyyáḥ, who had penetrated his design, and he said, pointing to him, "This is Dháhir, and this is Mujáhid"; on which he smiled. This speech was carried to the governor, who then collected a party of his followers, broke in upon him, seized him, bound him, and then put him to death. His execution took place on the 7th of the first Rebí' in the year 725 (22nd February, 1325).

His brother was in the camp with the remainder of the force outside the town, and a herald proclaimed the news to those in the camp, informing them of his execution. Thereupon they came forth out of the camp and took to flight. His brother got away to a castle he had lately repaired, known by the name of Muníf,[1224] where he remained but a few days, when he was seized with a disorder of the bowels, and died.

When the son of the Diwídár had been put to death, as we have related, a force was organized by 'Ibnu's-Ṣulayḥiyy against Laḥj, which he captured. Thereupon the brother of the son of the Diwídár wrote to Dháhir asking for reinforcements, and he sent to his assistance the son of Wehíb, Rukn son of Fakhr, and a party of both horse and foot. He joined them at Za'ázi';[1225]

and then Rebí' son of Ṣulayḥiyy, with the son of his paternal uncle, Ja'fer, and others besides those two, as well as the troops in their company, went forth; but the Jaḥáfil men deserted them, and sold them, so they fought until they were slain.

When the slave-guards, on the other hand, went down from ٣١٣ the camp, as we have related, they halted for some days in the village of Seláma, and proceeded then to Zebíd. When they entered the city they directed their course to the house of Qaṣriyy and broke into his house upon him. He conceived some suspicion about them and was alarmed; he addressed them, saying: "What is it you command, O men of the body-guard?" They answered: "Thou wilt go forth from Zebíd; for thou art the possessor of a fief, and our lord the Sultan Melik Ḏháhir has decreed that Shihábiyy be the governor of the town, with Ṭurayṭaba the Hemdánite as collector therein, and the champion Ṣaqriyy as collector-general." Ṣaqriyy was at that time in Zebíd, and as soon as he had knowledge of their arrival he mounted and went to them at the house of Qaṣriyy. On joining, he saluted them individually and collectively, saying then to Qaṣriyy: "They have told thee naught but what is true." To this he answered: "To hear is to obey," and pressed upon them to get ready and go forth.

When this gathering of theirs dispersed, Qaṣriyy sent for the leaders of the 'Awárín[1226] from among the inhabitants of f. 238ᵃ Zebíd, and promised them a payment of four thousand ducats on condition that they should seize for him Ṣaqriyy, Shihábiyy, Hemdániyy, and the Sheríf Dáwúd son of Qásim son of Ḥamza. These they therefore sought for in their houses, but they defended themselves, mounted their horses, and sallied forth. The 'Awárín mob pillaged the houses of the slave-guards during the daytime of Thursday and night before Friday in a most ٣١٣ shameful manner; and when the daylight of Friday was come the whole of the 'Awárín men collected and went to the house of Qaṣriyy, demanding of him the money he had promised them, viz. the four thousand ducats. There was with him at the moment the Sheríf Dáwúd son of Qásim son of Ḥamza,

as well as a certain Sunbuliyy, and they remarked: "Is it not enough for these fellows that they have already plundered our houses and the houses of our comrades, as well as those of all the military?" Then Qaṣriyy drove them from him and menaced them, using opprobrious epithets. When they heard this from him they yelled with one accord, and surrounded his house, pouring in a shower of stones from all sides upon him and those with him. He fastened the door of his house in their faces, and his slaves fought them during a part of the day. After this they mounted on his house-top against him from behind. On perceiving this he got on his horse, all his comrades and slaves doing so likewise; they took up their arms and sallied forth, making for the Shubáriq gate in flight, after combating fiercely. The 'Awárín men then plundered the house of Qaṣriyy, in which there was a very considerable amount of treasure.

Thus saith 'Aliyy son of Ḥasan the Khazrejite: "My father has related to me, God's mercy on him, saying: 'While the public, on the Friday, were in the cathedral mosque at Zebíd, lo, there came forward a party of the 'Awárín mob, the preacher
r٩٥ being in the pulpit. Among them was a fellow named Qa'múṣ, one of their mischievous devils and most audacious men. And he said to the preacher: "O thou jurist, put thou up thy oration for Melik Mujáhid." But the preacher answered: "No one has ordered us to do this." He replied: "Really then; but look at this pike in my hand. By God, if anyone says a word to the contrary of this speech I will thrust this pike into him." Then he and his companions remained standing by the side of the pulpit listening to the preacher until he had delivered his oration in the name of Sultan Melik Mujáhid.'" This took place on Friday the 14th of the first Rebí' in the year 725 (1st March, 1325), and after that event there was no oration put up for Dháhir in any one of the pulpits of the low seaboard country.

f. 238b At this date came Melik Mufaḍḍal Shemsu'd-Dín and his brother Fá'iz Quṭbu'd-Dín from Beytu'l-Faqíh of the son of

'Ujeyl, and they both entered Zebíd when it had declared for their paternal uncle Melik Mujáhid, taking up their abode therein.

When the slave-guards went forth from Zebíd under the circumstances we have related, they collected together at Ḥays, and their chiefs proceeded to Melik Náṣir Muḥammed son of Melik 'Eshref, who was then in the village of Seláma. When they met at an interview with him they constrained him to make an effort for the sovereignty, and promised him their own obedience in all that was needful. So he marched with them to Zebíd on the Sunday, 27th of the first Rebí' in the year 725 (14th March, 1325). They encamped in the east ٢٩٦
garden over against the Shubáriq gaṭe,[1227] having with them about seventy horsemen. There occurred between him and the inhabitants of Zebíd a sharp encounter for a portion of a day, subsequently to which Melik Náṣir retired to the village of Tureyba, where he remained three days, and then went to Kedrá',[1228] staying there about a month collecting its taxes. There joined him now the son of 'Alá'u'd-Dín, the son of 'Esed, and others of the 'Emírs besides these two, who all swore obedience to him.

He then collected his forces and advanced on Zebíd, when Shemsu'd-Dín Mufaḍḍal with a party of the troops went forth against him to Feshál,[1229] where a combat took place, and Shemsu'd-Dín Mufaḍḍal was defeated, a number of his followers being killed. Náṣir now marched towards Zebíd and encamped in the village of Tureyba.[1230] Thence he went in force against Zebíd, and the 'Awárín men came out to oppose him. They fought a fierce battle, and the troops manœuvred to draw them on for a while and then turned upon them, killing about twenty men. Náṣir and those with him now turned back to Feshál.

The inhabitants of Zebíd now wrote to the Sultan Melik Mujáhid, asking him to send to them a governor. So he sent from among the troops men after men, among them being Ghiyáth son of Búz, 'Abdu'n-Nebiyy son of the Súdite, with

Beydera, Ṭa'sher, and 'Ibráhím son of Fírúz, so that there were collected in Zebíd about two hundred horsemen.

٣١٧ At this date Ṣaqriyy wrote to our lord the Sultan Melik
f. 239a Mujáhid, on whom may God have mercy, begging of him a general amnesty, and his request was complied with. So he came in to our lord the Sultan in the latter part of the month of the latter Rebí' (March, 1325), and was made to alight at the house of Búz. The Sultan accorded him five loads of kettledrums and five banners, giving him also Ḥays as his fief.

On the 30th day of that month of the latter Rebí' the village of Seláma was burnt by an immense conflagration, and about fifty human beings perished in the flames, besides cattle of various kinds. Property of an incalculable value was destroyed, for the bulk of the people's monies was there.

On the 20th of the first Jumádá in this year A.H. 725 (2nd May, A.D. 1325), the son of Sú' came forward from his town, Dhemár, to the city of Jened, where he stayed two days or three. There then came from the Sultan a pressing invitation, who also sent him a dress of honour to Jened. He also commanded the chiefs of the forces to meet him. So he was introduced into the presence of the Sultan, who gave him a second dress of honour. And on the Friday the 5th of the latter Jumádá (17th May) in the year, he mounted for him four loads of kettledrums and four banners. Then, after the congregational noonday devotions of the Friday aforesaid, the Sultan set out to go to Juwwa.

٣١٨ He gathered horsemen and footmen and entered Juwwa on Saturday the 6th of the latter Jumádá, on the parade-ground of which he caused athletic sports to be held. On the return of the Sultan from Juwwa, the troops pillaged 'Ummu Qureysh, the village of the Benú-Selima clan, respecting whom it had reached the Sultan that they were friends of Dháhir. The Sultan's entry into Ta'izz was on Sunday the 7th of the latter Jumádá in the year 725 (19th May, 1325).

At this date a party of the inhabitants of Zebíd came to the Sultan Melik Mujáhid, entered his presence, and kissed his two feet. They begged him to come down to them in the city of

Zebíd, where no one would meet him otherwise than with "To hear is to obey"; but, if he did not come down, there would be no two for him or for Dháhir. So he resolved upon going down to the seaboard country. His departure for Zebíd was on the f. 239b
Wednesday the 10th of the latter Jumádá in the year 725. His road lay over the country of the Mughallisiyy, in Wádi Nakhla; and he entered Seláma at dawn on Thursday the 11th of the latter Jumádá. He immediately gave orders for someone to proclaim quarter for the whole of the people. The majority of those of the military who were there came to him, such as 'Abbás son of 'Abdu'l-Jelíl and Búz son of Ḥasan son of Búz, with others besides these two. He granted amnesty to the whole, and they marched beneath his most auspicious stirrup to Zebíd. No one held back away from him except Sunbuliyy and Shihábiyy, who merely requested of him that leave should be given to them both to go on the pilgrimage journey to Mekka the Honoured. He granted both of them ר״ו
leave through his favourable resolve, and then marched to Zebíd, into which his entry took place on Friday the 12th of the latter Jumádá. He encamped in the eastern garden known as the Enclosure of Lebíq.

Correspondence and oral communication took place between him and the chiefs of the soldiery; Melik Náṣir and the troops being collected at Maḥall-Zurayq, and they a very large body, a very imposing mass. It was in their idea that the Sultan would never come down from the castle. When Tuesday was come, the 15th of the latter Jumádá, the Sultan marched against them, issuing from Zebíd in the latter part of the day, reaching Maḥall-Qulqul in the evening, and marching on the morning of Wednesday to Nakhl.

Melik Náṣir sent out messengers to ascertain for him the truth of the matter. They posted themselves for him on the windings of the road, spying at him from among the bushes. When they had recognized him and convinced themselves that it was he, they went back to their camp and informed Náṣir of this, together with his followers. Their resolutions gave

way, their counsels were divided, and their camp was broken up. Náṣir, with the Sherífs, the son of Wáthiq, also the son of Ṭaranṭáy, and a number of the slave-guards, proceeded to the village of Seláma. When the Sultan reached Nakhl he remained in the palace until the time of the noontide devotions. There presented himself the 'Emír 'Izzu'd-Dín Qatáda, begging
f°. for an amnesty for the son of 'Alá'u'd-Dín and for the remainder of the troops. The Sultan granted them the amnesty and enquired of them about Náṣir and the son of Ṭaranṭáy, but they declared they knew not in what direction they were gone. So the Sultan remounted in all haste and returned to Zebíd.

Then there came to Court the jurist 'Aliyy son of 'Ebú-Bekr
f. 240a of Zeyla', lord of the village of Seláma, and there came with him the jurist 'Aliyy son of Núḥ, both of whom had audiences of the Sultan. The news became rumoured abroad that Náṣir was in the village of Seláma. So the Sultan equipped the son of his brother, Mufaḍḍal, with a party of troops and a posse of the 'Awárín, who advanced on Seláma at dawn on Thursday the 18th of the latter Jumádá, and surrounded the house of the jurist. Mufaḍḍal entered the house of the jurist with a party and seized Náṣir son of 'Eshref, 'Eshref son of Wáthiq, and the son of Ṭaranṭáy, with whom he set out on the selfsame Thursday to Ḥays. When they had approached near to Ḥays he took another direction with them towards Ta'izz. He marched with whoever was accompanying him of the soldiery, and entered Ta'izz with them at dawn on Saturday the 20th of the latter Jumádá in that year 725 (1st June, 1325). They had already been bound with ropes. They were met by the people of Ta'izz, the rabble of whom reviled them and tormented them. Had not Mufaḍḍal kept them off they would have attacked the son of Ṭaranṭáy.

When they had brought them to Ta'izz he placed Náṣir and
f°1 the son of his paternal uncle in the tower of the ashes, but put the son of Ṭaranṭáy in the common jail; and Náṣir remained in prison until he died in the night preceding Thursday the 10th of Rejeb in this same year 725 (22nd June, 1325). He

was buried on that Thursday with his father in the 'Eshrefiyya college [1231] in the western quarter of Ta'izz.

At that date harbingers came in to the Sultan, congratulating him with the arrival of an expeditionary force from the lands of Egypt. The Sultan, God's mercy on him, stayed for them in the city of Zebíd until they came to him. Their arrival at Zebíd took place on Sunday the 17th of Rejeb in the year 725 (28th June, 1325). They consisted of two thousand horsemen and a thousand foot, among whom were four 'Emírs, and the responsible command was with two 'Emírs out of them. These were the 'Emír Seyfu'd-Dín Bey-Bars and the 'Emír Jemálu'd-Dín Ṭaylán. There were with them twenty-two thousand camels to carry their equipments and their provisions. f. 240b

When they had drawn nigh to the city, the Sultan went forth to receive them at the Large Sandhill,[1232] with his troops and his courtiers. When he was come near to them and they were in his vicinity, they dismounted on foot to him and kissed the earth before him, marching then in his suite for a space. They had given orders to the upholsterers to set up a tent there. They deviated thitherward, and requested him to proceed thither with them. So they marched to the tent and entered it, the Sultan entering with them. They produced a chest, in which was a turban with two falling ends and a rich dress of honour. This dress and turban they invested him with, and then they all mounted, the Sultan mounting with them. They all marched in his suite until they pitched opposite the Shubáriq gate [1233] behind the city on the east quarter. They remained a few days, and the Sultan then proceeded to Ta'izz with the bulk of his forces and some of the Egyptian troops, for the road was not spacious enough for them to enter the city all at once. The entry of the Sultan into Ta'izz was on the 25th of the month of Rejeb aforesaid (6th July, 1325). f. ٢٠٢ f. 241a

The Egyptian troops issued forth from Zebíd, directing their march to Ta'izz, and when they had reached the city they acted tyrannically therein and in its environs. They spread themselves as far as Jened and its environs in an eastern direction;

they reached Jedír[1234] in the direction of Yemen and Sehfena[1235] towards the south. They used to find no corn without taking it at a price below its fair market value, pillaging also many houses in those districts, until corn disappeared there, and was imported from a distance only. The market price rose, and the land became straitened on its inhabitants to an extreme degree. They beat many of the people, and even killed them with blows savagely inflicted. They plundered the village of 'Uqáqa,[1236] made captives of the women, and sold them as slaves are sold. ٣٠٣ They cut down all the sown crops in the city of Ta'izz and its districts.

In the course of their stay in Ta'izz they sent a party from among themselves to Dháhir, the lord of Dumluwa, who remained with him about eight days. It is said that he brought out to them broadsheet manifestoes that had been written in his favour to the effect that he was better fitted than Mujáhid (to govern), and that he gave them much gold, inciting them to seize Melik Mujáhid. They agreed to do this, and he promised them large sums of his own accord. When they returned to Ta'izz they set about accomplishing what he had enjoined on them. They all came together to Shejira, and all stood at the gate of the Sultan begging leave to be admitted to his presence. He excused himself from an interview with them, alleging that he was in the hot bath. He went out by the secret gate and at once ascended to the castle. He then wrote to their two commanders, saying that (therewith his) thanks to them both had reached (them), and "this writing of ours in the hands of you both testifies to your arrival and to the termination of the need there was for both of you." On this they hardly tarried, but contrariwise they attacked (Mount) Ṣabir on the side of 'Abedán, the inhabitants of which did battle with them and killed of them about forty men, so that they turned back routed. They seized Ṣaqriyy, cut him in two by the middle, dragged him on the ground, and ultimately hung him up on a tamarisk bush in the market-place of the fairs. They next seized Ghiyáth son of Búz. They stayed until three

days had elapsed in Sha'bán (about 13th July, 1325), when they took their departure for their journey, taking Ghiyáth son of Búz under their escort. f.-1

The Sultan appealed to them in respect of him, and expended on them a goodly sum, by reason of an object he had formed about him. But they did not do (what he wished).

They returned by the road along which they had come, and pillaged the seaboard country in a shameful manner. When they reached Zebíd an obstacle was offered to their entering it, and they encamped outside. The 'Emír thereof was at that time Nejmu'd-Dín Muḥammed son of the Khirtabirtite, whom the Sultan had appointed governor there when he had convinced himself of the treachery of the son of Ḥuseyn. He ordered him to lay hands on the latter and consign him to prison. f. 241b

When the Egyptian troops were arrived at Ḥaraḍ they cut Ghiyáth son of Búz in two in the middle. They had brought him with them, having a bond of soft iron round his neck. The Sultan, God's mercy on him, had charged the feudal lieutenant to use his best endeavours to deliver Ghiyáth son of Búz out of the hands of the Egyptians, even for half the revenue of Yemen. So the feudal lieutenant had followed them and held a correspondence with them about him. But it is said that he was the cause of the other's destruction, and that he incited them to it, until they cut him in halves; and this lest he should encumber his path towards rank and towards the intimacy of the Sultan. The Egyptian forces then marched and directed their steps towards the northern provinces.

When the Egyptian forces severed their continuance in Ta'izz in the beginning of Sha'bán, as we have related, the Sultan went forth after their departure in the design of visiting Jened, and pitched his camp in Ḥawbán.[1237] He proceeded next from Ḥawbán and encamped in its extensive plain; then journeyed on and passed the night at Rukhámiyya; nor did he cease travelling until he arrived at dawn in Laḥj. There he was joined by the son of Náṣiru'd-Dín with two hundred horsemen, f.-5

who paid his respects He then proceeded to Za'ázi', where there came to him 'Aliyy son of the Diwídár with two hundred horsemen and a hundred foot. The Sultan conferred on him a dress of honour, as also on the son of Mu'azz and on a number of the Jaḥáfil tribesmen. This was in the night preceding the middle day of Sha'bán (24th July, 1325).

When the people assembled to perform their devotions the Sultan made his appearance with them, and performed the service with the people in the mosque. He then mounted towards the end of that night in the intention of reaching 'Aden. The entire force set out with him, and he encamped for two days at the mosque of Mebáh,[1238] after which he commanded the force to array themselves against the people of 'Aden. So they arrayed themselves and gave battle; but there came out of 'Aden a force [apparently a whole line is here omitted and so noted in the E.I.O. manuscript], and three of the Shefálít tribesmen were slain. So the Sultan was thrown into a perplexity as to the troops that had joined him, for they did not fight with a determination; nay, they may even have attempted some evil design against him. He therefore ordered the arrest of the son of the Diwídár, and of his son, of the son of his brother, of the seneschal of his household surnamed Mu'azz, and of another known as the son of Meltút. He commanded that they should be bound and put to death privately. The Sultan afterwards seized the castle of the son of the Diwídár, which was named 'Arraf,[1239] and took possession of all that was therein. It was near to Shaḥr.

P. 1 f. 242a The Sultan remained in the camp against the gate of 'Aden seven days and then removed to 'Aḥibba,[1240] camping in the garden, where he remained eight days. There then arose a commotion in the camp, and the Sultan moved away with the wish to travel to Zebíd by the road of the sea-coast. When the Sultan had reached 'Ára[1241] he ordered the drowning of the son of Meltút, who was consequently drowned there.

The entry of the Sultan into Zebíd was in the course of the month of Ramaḍán, and he took up his abode in Zebíd. The

eunuch Ḥuṣayr went up from Zebíd to Ta'izz, and fetched down the paraphernalia for the festival, the kettledrums, and other things. He took up with him a goodly treasure, and had in his possession the mandate of the Sultan, under which he hung the son of Ṭaranṭáy on the Wednesday the 17th of Ramaḍán (25th August, 1325), in the place where his camp had been when he was besieging the Sultan. He remained hung there until Monday the 22nd (30th August), when he was taken down and buried, after the dogs had devoured a part of him.

When the Sultan had performed the festival of the termination of the fast in Zebíd, he issued forth from this city to go to the country of the Ma'áziba tribe in the month of Shewwál. He wasted it, burnt it, and made himself master of it, the troops plundering the towns most unmercifully. A number of the tribe were killed. 'Aliyy, the son of the Diwídár, died at Feshál, and Mu'azz, his seneschal, died at Nakhl-Medeníyy, the Sultan being then encamped there. He had already given orders to cut down the date-palms thereof, by reason of the multitude of crimes that its inhabitants had committed.

And at this date the feudal lieutenant came to present himself to the Sultan on his return from the northern provinces, and met him at Feshál as he was coming back from the Ma'áziba country. He followed in his suite to Zebíd. When the Sultan made his entry on his return from the land of the Ma'áziba he seized 'Ebú-Bekr son of 'Isrá'íl, with the two sons of his brother, 'Isrá'íl and Yúsuf. He carried them off with him in chains, and 'Ebú-Bekr son of 'Isrá'íl died in the month of Dhú'l-Qa'da of this year 725 (October, 1325). f°v

And when the Sultan had taken up his abode in Zebíd he conferred on the son of Shukr the fief of Ḥays, and on Melik Muſaḍḍal the fief of Mehjem, to which he repaired. And as he passed by Kedrá' on his journey towards Mehjem he met the son of Ḥuseyn, who had been its governor, and he seized him in the most insulting manner by command of the Sultan, and beat him most severely, taking him on with him to Mehjem,

f. 242b and never ceasing to torment him with various tortures, as he had been used to treat the people. He then gave orders for him to be cut in halves, for his head to be severed and to be carried about as a spectacle. Thus saith Jenediyy: "I never saw or heard of a more execrable man than he in our time as to his conduct in religious or in worldly matters."

When the 15th of Dhú'l-Qa'da in this year 725 (23rd October, 1325) was arrived, the judge Jemálu'd-Dín Muḥammed son of Mu'min set out for the lands of Egypt with a choice offering. Its course was by sea from the shore of Zebíd; but the son
r•٨ of Mu'min went himself by land to the recently formed coast, Sáḥilu'l-Ḥádith,[1212] there embarking, and then all proceeding together.

Now when the feudal lieutenant presented himself to the Sultan, as we have recounted, he became predominant in the Sultan's affairs, and especially in the northern cantons. Thus saith Jenediyy: "One worthy of credence related to me that he introduced there many innovations of an obnoxious character, and disposed of them as though he were their lord. He abolished the charities of the princes as to their benefactions to jurists and holders of public offices, such as the sons of the Ḥaḍramawtite, the sons of 'Ebú'l-Khall, etc. He put shame on many of the people, and God put shame upon him; for among the most heinous of sins is the commanding to do what God has forbidden, and the forbidding what He hath commanded. 'When God determines evil against a people there is no means of averting it, neither is there any sustainer to interpose before it' (Qur'án, xiii, 12)."

(f. 243a, b) f. 244a In the year A.H. 726 (A.D. 1325–6) the Sultan proceeded to Ta'izz, his entrance taking place on the 22nd of Muḥarrem (28th December, 1325) with a goodly escort. The feudal lieutenant went up with him, the Sultan alighting in the Shejira garden, and his family going down to him in the Shejira palace for about nine days. The feudal lieutenant went forth for a promenade one evening, and while jousting on his horse he and another cavalier came into collision, and the lieutenant

fell from his horse's back with so violent a shock that he lost all consciousness for a time. When he became conscious he [P.] was carried to his house on a she-mule, having by him them who held him firm upon her. On the second day the Sultan mounted and rode to near the house of the lieutenant in the intention of visiting him, but he turned back without paying the visit. It is said that he did visit him on another occasion, but God knows best.

The Sultan now proceeded to Jened on the Sunday, 14th of Ṣafer (20th January, 1326), and stayed there one or two days. He then ordered the son of Shukr to proceed to the seaboard country westward and remain there; so he went from Jened to the western sea-coast district. The Sultan advanced towards 'Aden, his departure from Jened being on Friday, 19th of Ṣafer (25th January). He encamped at Rukhámiyya, resumed his route towards 'Aden, and reached 'Aḥibba on the [f. 244b] 23rd (29th January), remaining there till dawn on Thursday, the 25th Ṣafer (31st January). He made an attack on Mebáh this same Thursday, there being posted in the place a force on the part of Dháhir. A serious conflict ensued between the two arrays, and the Dháhirian troops were completely routed, and considerable carnage followed, about seventy of them being killed, and among them 'Umer son of Shewwáq. Thus it was; and the greater portion of the force showed no determination in the fight. When the Dháhirian array was broken Dháhir forbade their entrance into 'Aden, and they remained at Mebáh. On the side of the Mujáhidian forces four men were killed, one of them being the groom of the (Sultan's?) female mule, whose name was 'Ebú-Bekr son of Ḥamza.

After that, the Sultan remained at 'Aḥibba six days, when [P.] another combat took place, and two horsemen were killed of the troops of the Sultan, while the son of the brother of the son of Sú' was taken prisoner, and the force of our lord the Sultan was driven back to Jebel-Ḥadíd. When the Sultan knew of the capture of the son of the brother of the son of Sú', he became inclined to the opinion that the Kurds were not

loyal. The people had already talked with one another to that effect. The Sultan then returned to 'Aḥibba, where he stayed about the half of a month. He then made an attack towards Jebel-Ḥadíd; the troops of 'Aden sallied forth, and a sharp encounter took place. The Shefálít tribesmen fought a grand fight, exhibiting their determination. Together with them Melik Muſaḍḍal, Dáwúd son of 'Umer son of Suheyl, 'Esed son of Ṣáliḥ, and a number of the followers of the feudal lieutenant gave proofs of prowess. The people of 'Aden shouted out "Bravo!" to the Shefálít warriors, and reviled the Ghuzz (Kurds) in the coarsest manner. The Sultan returned to 'Aḥibba.

And when the 8th of the former Rebí' had arrived, there was captured a mailbag from the son of 'Esed, courier of 'Aden, out of which his letters were taken, and lo! in them was said that he was coming, and also the 'Imám Muḥammed son of Muṭahher, with a thousand horsemen and twelve thousand foot. In consequence the whole camp became agitated, more especially the Kurdish quarter; and they formed
P11 the bulk of the force. The Sultan was alarmed and scrutinized the troops. It became evident to him that they were not trustworthy, especially the Kurds. He feared lest they should give in their allegiance (to the 'Imám). So he mounted and advanced towards Ta'izz, reaching Jened at dawn on Thursday the 20th and odd day of the month of the latter Rebí'. Thence he proceeded to Ta'izz on Wednesday the 5th of the former Jumádá (8th April, 1326). He alighted at Shejira, where he stayed some days, going afterwards into the land of the 'Awádir tribesmen on Wednesday the 28th (1st May),
f. 245a killed a number of them, and then returned to Ta'izz.

Melik Fá'iz and the son of Shukr came forward from the western seaboard in the former Jumádá month (April, 1326), passing by the country of the Benú's-Sinánìyy and completely devastating it. They entered Ta'izz in the end of the month (1st–3rd May), and remained some days. The son of Shukr then returned to his fief, Ḥays and Mewza'.

In the month of the latter Jumádá Dháhir went forth from 'Aden to Laḥj, and all his followers who were with him came forth also. He journeyed by the road through Khabt,[1243] and the others went by the way of Hubeyb.[1244] Dháhir then went up to Semdán[1245] (castle) and remained there. In the month of Sha'bán (July) the Sultan proceeded to Zebíd, where he attacked the 'Awárín and arrested their Sheykh, Muḥammed the Da'ísite, together with a large party of them. He hung a number of these, and put others to death by the sword, on the 28th of Sha'bán (28th July, 1326).

His brother had formerly given the city of Ḥaraḍ as a fief to Quṭbu'd-Dín. It was now reported to him respecting him that he had thrown off his allegiance. He therefore marched against P 1r
him from Zebíd, his departure towards him taking place on Saturday the 20th of Shewwál (18th September, 1326). He ceased not to use soft words towards him until he enticed him out of Ḥaraḍ.

And when the Sultan went forth out of Zebíd to go towards Ḥaraḍ as we have related, a party of the 'Awárín collected together to attack Zebíd, their Sheykh then being 'Aḥmed 'Esed, brother of the Da'ísite mentioned above. They entered the city in the night before the 28th of Shewwál (26th September), at which time its governor was 'Abdu'r-Raḥmán son of Fakhr, generally known as Rukn son of 'Ifá'. He fled from Zebíd to Ḥillatu'l-Mejániba, imagining that all the inhabitants of the city were pleased at these events. But the people of the city came together that same night, and set out in a body to find the law-breakers, of whom they arrested a number, and hung them by the gate of the 'Emír. They also captured their Sheykh, 'Aḥmed 'Esed, with a number of others, putting them in prison until the 'Emír came back and resumed their government. He then hung a party of them, and seared the eyesight of another number. And the Sultan returned to Zebíd.

And at this date the judge Jemálu'd-Dín Muḥammed son of Mu'min came to court from the countries of Egypt, and with f. 245b
him about thirty horsemen of the slave-guard; his arrival P 1r

happening on Monday the 29th of Dhú'l-Qa'da in this year 726 (26th October, 1326). The Sultan made him pass the festival of sacrifices in the city of Zebíd. There came upon the Sultan something of the tremors of fever; he went up to Ta'izz in consequence, and God, who be extolled, vouchsafed health to him.

In the year A.H. 727 (A.D. 1326–7) the Sultan went up to the castle of Ta'ker on Sunday the 5th of Muḥarrem (1st December, 1326), remaining in it several days, in the course of which the feudal lieutenant proceeded to the west seaboard country. And on Saturday the 12th of the former Jumádá (1st April, 1327) the (town of) Dumluwa Manṣúra[1246] was taken with the connivance of its garrison, and troops were placed in it on the part of the Sultan.

The judge Jemálu'd-Dín Muḥammed son of Mu'min went up to Jubla to work at the conquest of the mountain known by the name of Ba'dán.[1247] He took with him a goodly force, horse and foot. This took place subsequently to the arrival at Ta'izz of the son of Sú', having with him the son of Shukr. The Sultan received them with a pleasant reception, gave them dresses of honour, and made presents to them. There came also with them a party of Sheykhs of the Medh-ḥij tribe, and of their notables. They asked of the Sultan that money should be disbursed to them for the conquest of the mountain. So the Sultan gave them a goodly sum, and they went up to Jubla on the 7th of the latter Jumádá (28th April). The judge Jemálu'd-Dín Muḥammed son of Mu'min encamped in Jubla, the son of Sú' and those with him camped in 'Ibb, and the feudal lieutenant in Wádi-Ḍuba'.[1248] The Medh-ḥij tribesmen went up into the
[P 1[P]] Mount to Ba'dán and commenced the war therein, but they could not achieve there what they had intended. It was said that there was a suspicion of the insufficiency of what had been
f. 246[a] disbursed to them; and other than this was also said. The people of Shewáfi[1249] went up to the people of Ba'dán with correspondence from the son of the jurist 'Ebu-Bekr Muḥammed son of 'Umer the Yaḥyawite, who wrote letters also to Melik

Dháhir, although he was on friendly terms with the Sultan and in a near approach to his wishes.

And when the conquest of the mount did not chance to happen, the judge Jemálu'd-Dín Muḥammed son of Mu'min went down from Jubla, and the son of Sú' from 'Ibb, as also the feudal lieutenant from his camp in Wádi-Ḍuba', by requisition from the Sultan; and the Sultan remained in Ta'izz until the month of Ramaḍán (July–August), and then went forth taking the route for 'Aden on Friday, 26th of that month (13th August), until he encamped at 'Aḥibba.[1250] The feudal lieutenant went down with him, he being then the Earl-Marshal of the forces. He was thankfully listened to in his measures of administration, and belauded when spoken of. He used every day to spread a table twice, morning and evening, for such of the force as had business to transact; and this at a time when corn was costly and little to be found.

The Sultan ceased not to make war on 'Aden, nor did troops cease to come thence against him, horse and foot, the struggle between them being one of vicissitudes. And there was manifested by Ḥumrániyy and a party of the slave-guards, as also by the men from Ta'izz, bad behaviour and unseemly language. f. 10

The judge Jemálu'd-Dín Muḥammed son of Mu'min remained in camp until the month of Dhú'l-Ḥijja had come in. He then proceeded to the western seaboard lands, having with him the son of Mufaḍḍal to collect the revenues there. So they went on, escorted by a party of soldiery, and they kept the festival of sacrifices at 'Ára, going afterwards to Zebíd.

In the year A.H. 728 (A.D. 1327–8) the son of Mufaḍḍal proceeded towards the northern districts, and the judge Jemálu'd-Dín Muḥammed son of Mu'min remained in the city of Zebíd until the son of Mufaḍḍal came back to him with the revenues of the northern districts. He then sent forward out of them a handsome treasure. (f. 246b) f. 247a

The Sultan, on whom God have mercy, ceased not to be in his camp at 'Aḥibba, the feudal lieutenant, with the whole of

the troops, being in the camp over against the gate of 'Aden, he being the lord of the state chancery and court. He behaved in the best manner as to putting things in their places, and as to doing what is related of him.

In the first decade of Ṣafer in this year 728 (December 3rd–13th, 1327), the garrison of Dumluwa sold the castle by means of some one in Manṣúra. So the 'Emír 'Izzu'd-Dín and our lady the princess, the noble matron Ṣaláḥ, used all dispatch in sending the eunuch Ṣafiyyu'd-Dín Jewher the Riḍwánite to take possession of it. He therefore went forth in haste from Ta'izz with a sum of ready money and dresses of honour. When he had got up to the castle of Dumluwa he flattered and spent money until he obtained possession. The sum spent by him in the transaction was six thousand royal ducats,[1251] besides the
f. 11 dresses of honour and vestments. There were then in the castle Núru'd-Dín and a son of his, with his father Ṭáhir, and a daughter of Manṣúr. To fetch them the Sultan sent the 'Emír 'Izzu'd-Dín Ṭalḥa, son of the sister of the feudal lieutenant. When he reached Manṣúra they came down to him, and he travelled with them in arrest to the castle of Ta'izz. They were placed in the governor's house in the castle aforesaid, the men among them being put in chains. Thus much; and the Sultan
f. 247b was at the time in his camp over against the gate of 'Aden.

And when the end of the month of Ṣafer (1st January, 1328) was come, one of the garrison of 'Aden, of the Yáfi' tribe, came forth to the Sultan, made certain promises to him, took a party of the Shefálít tribesmen, and led them up by night on the side of Ta'ker.[1252] And when Thursday was come, the 23rd of Ṣafer (27th December, 1327) the Sultan drew out his forces against 'Aden, and the inhabitants came forth to do battle with him as was their wont. Then the Mujáhidian troops showed themselves against them in their rear, shouting in the name of the Sultan. The people of 'Aden were dismayed; the gate of the city was opened, and the feudal lieutenant with Melik Mufaḍḍal went in after the time of noon, the Sultan coming up after the time of the night devotion in the night preceding

Friday. He passed the night in Ta'ker, and when dawn broke on Friday the 24th of Ṣafer (28th December) the Sultan came down from Ta'ker, and marched to Khaḍrá'[1253] on the road of the covered way. And when the Saturday was come, he summoned a certain number of the slave-guards and a number of the Sheſálít partizans of Dháhir, he being still at Khaḍrá'. And they brought them up to him. Then he ordered the decapitation of a party of the slave-guards, of a party of the Sheſálít, of Ḥumráníyy, of an affiliated man[1254] named Shughúliyy, of Hemdáníyy, of Shihábiyy. They also brought down the governor, the intendant, and the hostages, linked together by a chain of iron. The governor was the son of 'Ay-Bek the Mes'údite, and the intendant was Muḥammed son of Muwaffaq, father of Fakhr son of Raḍiyy, who was killed in Shaḥr. He seared the eyes of a great many of the men; and when it was the 11th of the former Rebí' he ordered the son of 'Ay-Bek and the son of Muwaffaq to be hung, with eight others to be drowned,[1255] among whom were Jurubbániyy and Zemghariyy. P 1v

The Sultan remained until the 20th of the former Jumádá (1st April, 1328), when he issued forth from 'Aden to proceed to Dumluwa, which he entered on the 1st of the latter Jumádá (10th April); and where he stayed about half a month. He then went down to Juwwa, and next on to Jened, which he entered late in the day on Tuesday the 22nd of the latter Jumádá (1st May). The 'Emír 'Izzu'd-Dín Ṣáliḥ son of Náji presented himself on the 1st of Rejeb (8th May) with a goodly force, banners, and kettledrums. The instant of his arrival he entered the pavilion to the Sultan. He remained several days. A tent was pitched for him outside the town, and he went out to it after paying homage. When the night preceding Thursday was come the 2nd of Rejeb (9th May), there was stolen from his tent money and effects to an important amount. And in the month of Sha'bán (6th June–July) Ḥasan son of 'Esed presented himself from Dhemár, bringing with him offerings to the Sultan. Among these were some choice horses, one of which f. 248ᵃ

f 18 was a matchless stallion of the height of eight spans accurately measured [1256] (18 hands, 72 inches, Arab hands small).

And on the 8th of Sha'bán (13th June) the 'Emír 'Izzu'd-Dín rebelled in the castle of Ta'izz, drove out the servants (of the Sultan) that were in it, and gave orders for the pillage of the house of the feudal lieutenant, of the house of the son of Mu'min, and of the Reshídiyya (palace?). He then wrote to the Sultan and offered excuses for what he had done. There proceeded to him the eunuch Jewher the Riḍwánite, who was at the time controller of the sacred household. He asked for an amnesty, and the eunuch returned to report this. His son, also, 'Esed son of Ṣáliḥ, came to court, and there came with him a number of the jurists of Ta'izz, the professors and the chief justice there, Muḥammed son of 'Umer son of 'Abdu'lláh, also the chief of the jurists then, 'Ebú-Bekr son of Jibríl. They betook themselves to the court of the Sultan, who gave orders for them to be admitted to his presence. The Sultan received them with a very kind reception, and the jurists appealed to the Sultan for an amnesty to be granted to the 'Emír 'Izzu'd-Dín Ṣáliḥ.

The judge Jemálu'd-Dín Muḥammed son of Mu'min came also to court from 'Aden with a goodly treasure in money and effects; and the 'Emír 'Izzu'd-Dín Ṣáliḥ came himself to the Sultan on the 16th of Sha'bán. The jurists presented themselves with him, and they had audience with the Sultan in the garden. In the course of this audience the Sultan gave orders to the eunuch Káfúr-Wírán to proceed and take charge of the castle of Ta'izz, and he set out immediately with a company of the 'Isbáhiyy [1257] troops. And words fell from the f 19 Sultan, the tenour of which was an animadversion, and his kindness of disposition rendered it obligatory. Then the jurists and Ṣáliḥ came forth from the presence of the Sultan, the jurists proceeding to Ta'izz, and Ṣáliḥ taking up his abode in one of the houses of Jened.

And when it was the 20th day of Sha'bán, the Sultan came forth with a small retinue and notified to the whole of the

troops to come forth. So they came forth in haste to the parade-ground. Then he asked for Ṣáliḥ and his son out of the whole of the people. But he remained sitting, though ultimately he went out unwillingly. His son came out with him, and a party of Shefálít tribesmen. When Ṣáliḥ and his son stopped on one side of the parade-ground, the feudal lieutenant appeared before them and invited them that he might confer with them. He then drew off with them to the middle of the parade-ground, having with him a number of his followers to whom he had already given instructions concerning both of them. So these said to the two: "Do ye two surrender yourselves to be arrested?" They attacked them both instantly with spear-thrust and sword-cut, so that Ṣáliḥ did not alight from his she-mule, save as a corpse. As to his son, he fought for a while, and was then slain. The two remained the rest of that day of theirs, and the whole of that night of theirs, with the whole of their following day and the half of their following night, prone on their faces, after which he ordered their burial, and the two were buried. f. 248b

On the 23rd of Sha'bán (28th June) the Sultan proceeded to Ta'izz and alighted at the Shejira garden, going up to the castle on the 26th (1st July). And in the month of Ramaḍán one of the inhabitants of Ṣabir[1258] rebelled against the son of Munír, and took the castle out of the hands of a family known as the sons of Shureyf. On the 25th of that month (28th July) Melik Mufaḍḍal attacked the 'Ehmúl[1259] tribe in the district of Mewza', whose misdeeds had been numerous, and who had menaced Mewza' itself. So Melik Mufaḍḍal went forth against them, routed them most fearfully, and killed about a hundred of them, whose heads he cut off. They became very lowly after this. f. [illegible]

On the 26th of Ramaḍán the castle of Sherif[1260] was taken possession of for our lord the Sultan, who went forth from Ta'izz on the 5th of Shewwál (13th August) to go to the castle of Sherif, which he entered on the 6th, and remained therein some days, returning then to Ta'izz and passing several days

in its castle. On Saturday the 25th of Dhú'l-Qa'da (1st October) he proceeded to the western seaboard, and remained there until the end of the year.

f. 249a In the year A.H. 729 (A.D. 1328–9) the pilgrims came (back from Mekka) and reported abundance in Ḥijáz, and that the assembly (at 'Arefát) had taken place on a Friday (17th October, 1328). And in (the month of) Ṣafer there took place an act of treason on the part of certain of the inhabitants of the Manṣúra of Dumluwa, who admitted a party of the 'Esh'úb tribe,[1261] and plundered the majority of the houses of such inhabitants of

f. 249b Manṣúra as had not plotted treason with them. They then wrote to Dháhir, informing him of their having taken Manṣúra for him, and asking of him succour in money and men. He returned his answer (expressive) of his disapproval of this act, and of his having neither money nor men with him. So they devastated the greater part of the houses in Manṣúra. And

f. 1 when information reached the Sultan of this event, Melik Mujáhid being at that time in the city of Zebíd, he detached the eunuch Ṣafiyyu'd-Dín Jewher the Dhafárite with a hundred foot and thirty horsemen, whose captain was Shámiyy. So soon as the 'Esh'úb tribesmen knew of this they fled from Manṣúra, of which the eunuch 'Emínu'd-Dín 'Ehyef took possession, and to which Shámiyy went up, while the eunuch Jewher went up from Jenáb[1262] to Ta'izz with the horsemen and footmen. The Sultan reached there from the west seaboard on the 15th of Ṣafer (19th December, 1328), unwell, for the small-pox had attacked him. He remained at the castle some days, a son of his dying, and another being born. God vouchsafed health to him in the month of the latter Rebí', when he ordered the enrolment of horsemen and of footmen, demanding men in every direction, and no one knew where he wished to go.

And on the 1st of the former Jumádá (1st March, 1329) the Sultan came down from the castle to Shejira, and then proceeded to 'Aden, where he stayed until the 20th of Rejeb (15th May). In the course of this interval the son of Mu'min was mulcted in a large sum, and the son of the Ghanmite was

appointed chancellor of the exchequers. The Sultan then went up to 'Ebyen from 'Aden, and was present at the Kethíb (fair?) in the night before the 28th of Rejeb (23rd May), anniversary of Muḥammed's night ascent to Heaven (*Leyletu'l-Mi'ráj*), where he distributed[1263] a large amount in alms. And when the days of the Kethíb (fair?) were over he returned to 'Aden, and remained there some days, going up afterwards to the capital, Ta'izz, in the course of Sha'bán. He stayed at the castle until the festival was past at the end of the month of fasting (26th–28th July), and in the course of his stay he set free from prison the son of his paternal uncle, 'Eshref son of Wáthiq, and the Sultan took to wife his relation the daughter of Wáthiq on the 8th of Shewwál (2nd August), going in unto her in the latter part of the aforesaid month. f. 249r

And in this interval there went up a caravan from 'Aden, which was seized by the people of Hejer.[1264] The Sultan made a raid on them on the 4th of Dhú'l-Qa'da (29th August), killing a number of them. He then went up to Dumluwa, stayed there a space, and descended to Juwwa, where he held the festival of sacrifices. On the middle day of Dhú'l-Ḥijja (9th October) the Sultan went forth against the 'Esh'úb tribe,[1265] and there ensued a severe fight for several days, and the troops of the Sultan were broken on the 19th, when Ḥusám son of Ṭáhir was killed, with a near relation of his, and a number of the soldiery, horse and foot. f. 250a

In the year A.H. 730 (A.D. 1329–30) the Sultan took the castle of Yumeyn[1266] from 'Attáb son of the Sinánite by assault under the direction of the feudal lieutenant, after his besieging it very straitly for a time. The son of the Sinánite fled to the district of (Mount) Dhakhir.[1267] Peace was then made between the Sultan and Dháhir in the month of Muḥarrem (October 24th–November 23rd), and the Sultan took Dhakhir by assault with the sword, and devastated the countries of 'Attáb son of Sinánite in a pitiless fashion, after having placed a governor in Quds,[1268] and a governor in the castle of Yumeyn, who was the eunuch Jewher the Dhafárite; also in the castle of Sámigh,[1269] f. 250b f. 251a f. 251r

the son of the Ḥusám who was killed, Ṭáhir son of Ḥusám son of Ṭáhir. He slew many of the 'Esh'úb tribesmen.

And in this year A.H. 730 'Attáb son of the Sinánite made his peace by means of the feudal lieutenant, to whom he bound himself by solemn vows. He then presented himself at the sacred court and surrendered the whole of his countries.

The Sultan then proceeded to Ta'izz with twelve, or as is said, with seventeen thousand (men), besides horsemen of the Turks,[1270] of the Arabian tribesmen, of the Kurds, of the Sherífs, and of others as well as these. The marshal of his household at that time was Sheref son of Ḥubájir,[1271] and the lord marshal of his forces was the feudal lieutenant, while 'Aq-Báy was 'Emír of his body-guard.

And when the Sultan settled down in Ta'izz, he found the inhabitants of Ta'izz in the lowest state of morals as to sedition, dissoluteness, and shameful vituperativeness. And when the 20th of Ṣafer (13th December, 1329) was come, the Sultan called for the troops and all the commanding officers, sending every commander with a party of soldiery to a canton of Mount Ṣabir. These began a war against the inhabitants from many quarters, and the troops enveloped them by every pathway. And the Sultan went up the mountain and its inhabited parts. He had not reached Mu'ádim[1272] before there were with him about forty men's heads; and he went on with his troops to reach
fr° the castle. On his road he hung a party of them, and ceased not to pursue them into every canton, hanging them by every pathway, and cutting off their heads until they became completely down-trodden. Their Sheykh, the son of Munír, fled to Ḥasá,[1273] where he remained until he died there in the middle of the latter Jumádá (20th March, 1330). After fifteen days from the date of the fight the Sultan gave orders for a herald to proclaim an amnesty to all the weak people of the inhabitants of Ṣabir and to those who bore no weapons. And when the Sultan descended from Ṣabir he took up his abode in Thu'bát; but when it was the 4th of the latter Rebí' (5th January, 1330) he proceeded to Jened.

And at this date there arose respecting Melik Mufaḍḍal Yúsuf son of Ḥasan son of Dáwúd many representations to the Sultan, and that his intention was to throw off his allegiance. So the Sultan called him to Jened, and on his arrival arrested him, chained him, and sent him to the castle of Ta'izz, where he remained imprisoned until the year 753 (1352–3). f. 251b

And on the 8th of the latter Rebí' (9th January) the troops brought in the judge Ibráhím son of Muḥammed son of 'Umer the Yaḥyawite, and with him some of his children, whom he consigned to prison. And on the 13th of that month (14th January) the Sheykh 'Ubeyd son of Mihjef came to court, who was governor of the castle of Ta'ker [1274] and guardian thereof. The greater part of the troops went out to meet him, and with the 'Emír came down the feudal lieutenant. And when it was the 14th he issued his mandate to his son to surrender the castle and all things in his charge to the Sultan's lieutenant. The eunuch (Jemálu'd-Dín) Bári' went up with this mandate, and received possession of the castle in the night before the 15th of the month (16th January). f. 252a

And when it was the 3rd of Shewwál (18th July, 1330) the Sultan proceeded with his divinely-aided troops to the country of the Ma'áfir tribe, and placed separate camps against it, his own camp being at Manṣúra of Dumluwa. The judge Jemálu'd-Dín Muḥammed son of Mu'min was at that time lord of the chancery, and between him and the feudal lieutenant there was so great a degree of animosity that select and common all knew of it, though there was no other reason for it but mutual jealousy for the primacy and for precedency with the Sultan. So the son of Mu'min insinuated into the Sultan's mind things that made him distrustful of the other; these being no other than that he informed the Sultan that the feudal lieutenant had entered into a pact, he and Ghiyáth son of the Sinánite, for their going over to Dháhir. This was supported in his discourse by Sheref son of Ḥubájir, this son of Ḥubájir being a most devoted friend of the son of Mu'min. Through this cause there was conceived in the Sultan's mind a grave resolve, and he took their words to be true.

f. 252a In the year A.H. 731 (A.D. 1330–1) the Sultan made his attack on the feudal lieutenant, through what the son of Mu'min had insinuated into his mind against the latter, so that the Sultan became distrustful of him, and the relations between them became darkened over. But the feudal lieutenant had not any intimation of this matter. The lieutenant was a man who gave repasts, especially in the camps; for verily he hardly ever gave them up. So it chanced that he arranged a banquet, ١٣٦ whereas the Sultan had that day drawn out his forces against the people of Maṭrán.[1275] The feudal lieutenant had an audience of him, and informed him that he had prepared a repast for the troops in a body, asking the Sultan to be present at the repast, and to spend the evening with them that night. The Sultan complied with this request of his; he returned to his own quarters and busied himself with completing the arrangement of the banquet and with adding thereto.

When the son of Mu'min heard of this he hasted to the Sultan, he and the son of Ḥubájir, and they both informed him that the lieutenant had no other object in view than to seize the Sultan and to initiate the Dháhirian sovereignty. The Sultan entertained no doubt as to this, through what the two had already put into his head. So he set out instantly to Manṣúra of Dumluwa, which he entered after the time of the sunset devotions. He sent immediately to order the feudal lieutenant to come to him; and when he arrived gave orders to put him to death. He was therefore slain, his head was cut off, and a number of his attendants were seized and put in chains. The only one of his intimates who escaped was the f. 252b judge Jemálu'd-Dín Muḥammed son of Ḥassán, who was at the time secretary to the feudal lieutenant in great affairs and small, so that he was the pivot of his whole concern.

When the feudal lieutenant had been put to death as we have mentioned, and the Sultan had taken Maṭrán, returning then to Ta'izz, the son of Mu'min now began to throw out hints and assert that Ghiyáth son of the Sinánite was one of the corner-stones of the plot. But the Sultan turned away

from complying with what he wanted, and said: "This is a man ٣٢٧
who has secured himself against me by oaths of stringent force, and I will not violate that which I have agreed to in his favour and against myself, though I have no doubt that he is a piece of mischief; but if 'Abdu'r-Raḥmán the Yaḥyawite will bring an allegation against him that he killed his brother unjustly, we will make him confront him in a canonical manner." The son of Mu'min signified (this) to the judge Wejíhu'd-Dín ('Abdu'r-Raḥmán the Yaḥyawite?), and also summoned the son of the Sinánite. The Sultan, furthermore, sent for the Judge of Judges, who was the judge ('Afífu'd-Dín) 'Abdu'l-'Ekber. The chiefs of the jurists and the great officers of the realm, too, were present. Then did Wejíhu'd-Dín make allegation against Ghiyáth that he had killed his brother unjustly and out of enmity. The son of the Sinánite denied this part of his allegation. The president said to the judge Wejíhu'd-Dín: "Put forward the proof, or I shall administer to him the canonical oaths." Wejíhu'd-Dín turned to the Sultan and said: "O our lord the Sultan, there is with thee in my favour a witness, the production of which I wish for." But the Sultan said: "There is not with me in thy favour, or in his favour, any witness; but he wrote to me a letter in which he informed me of the slaying of thy brother." On which he rejoined: "O our lord the Sultan, I wish for the production of the letter." So the Sultan gave orders, in this his situation, to one who should produce the letter. And when the letter had been read out to the assembly present, the son of the Sinánite admitted that it was his writing, but denied that he had actually performed the slaying. The president then said to him: "The decision must needs be pronounced against thee, inasmuch as thou hast admitted that this letter is thy letter, and thou hast ٣٢٨
stated in the letter that thou wast his slayer." Then the judge Wejíhu'd-Dín asked of the Sultan that he should put him in power over his adversary, and the Sultan gave command for his delivery to him. He was therefore given up to him, and he took him and gave instructions against him in the selfsame

hour. So he was led forth to the Jehmeliyya[1276] market-place (?) and slain in retribution. The slaughter of him was but a short time after the slaughter of the feudal lieutenant.

And in this year A.H. 731 the Sultan gave orders for the construction of the college which he built in the Jubeyl[1277] quarter of the city of Ta'izz, making it a college, a cathedral, and
f. 253a a convent. He established therein a precentor, a preacher, a mu'ezzin, a beadle, a professor, students to read jurisprudence, a traditionist, with students to read tradition, and a teacher, with orphans to learn the Qur'án; also a sheykh, a principal, and poor men, with food for casual visitors. He assigned to it in mortmain trust a goodly estate, sufficient to maintain the whole of them.

In the year A.H. 732 (A.D. 1331–2) the Sultan detached troops to the Mikhláf[1278] (district), and commenced hostilities against it from every quarter, so that he conquered the castle of Ḥább in Dhú'l-Qa'da of this year.

f. 253b In the year A.H. 733 (A.D. 1332–3) the Sultan took possession of all the Ḥadaqiyya[1279] castles, and the tribes tendered their
ٱ٢٩ submission voluntarily or by constraint. The country was reduced to order, and the opponents were brought to obedience.

And the Sultan, on whom God have mercy, gave command for the edification of the walls of Thu'bát, which had not been walled before this time. And he put several gates to it, establishing over the gates guardians and warders. So the realm was settled, and the partizans of Melik Dháhir fled from it when matters became straitened unto them and they found no refuge in which they could take shelter. Melik Dháhir then wrote to the judge Jemálu'd-Dín Muḥammed son of Mu'min, and to the 'Emír Sherefu'd-Dín son of Ḥubájir, that they should strive after a peace and forgiveness for him, begging also for a general amnesty for himself and those with him, relations or slaves. Our lord the Sultan complied with this, and sent the judge Jemálu'd-Dín Muḥammed son of Mu'min, with the 'Emír Sherefu'd-Dín son of Ḥubájir, to proceed to him, that he might come to court in company of the two. So they

went to him at Semdán with the sacred amnesty, and he came to court in company of them both.

In the year A.H. 734 (A.D. 1333–4) Melik Dháhir came down from Semdán under the general amnesty in company of the judge Jemálu'd-Dín Muḥammed son of Mu'min and the Emír Sherefu'd-Dín Músá son of Ḥubájir. The Sultan gave orders for him to be conducted up to the castle and that he should be consigned to the palace of the governor in honour and respect. So he remained therein until the month of the latter Rebí' (December, 1333) of the same year, and then died; may God have mercy on him. And when news of his death reached the Sultan, he issued an order to the judge of the city of Ta'izz at the time, and to all the principal jurists there, that they should view him at the time of his being washed, and examine his members; but they found in him no trace, and verily he died a natural death. So he was washed and shrouded, prayed over and buried in the mausoleum of the princes at 'Udeyna, this being the mausoleum which is contiguous to the cathedral of the 'Udeyna on the south side. f. 254a ٣٣٠

And in this year 734 the building up of the walls of Thu'bát was completed, its gates were put in their places, and it became a fortified city. He repaired its cathedral and brought running water to it. He also established therein a precentor, a mu'ezzin, a preacher, a teacher, and orphans to learn the noble Qur'án, a traditionist to read the tradition of the apostle of God, on whom be God's greeting and salutation. And the Sultan gave in mortmain trust a goodly estate sufficient for the maintenance of the whole of them.

In the year A.H. 735 (A.D. 1334–5) the Sultan fell foul of the judge Jemálu'd-Dín Muḥammed son of Mu'min. Thus hath said 'Aliyy son of Ḥasan the Khazrejite: "The jurist 'Ismá'íl son of 'Aliyy son of Thumáma, one of those who relate histories, told me that the catastrophe of the judge Jemálu'd-Dín occurred in the year 737. But God knows best." They have said: The son of Mu'min was an envious man towards people of high stations. He ceased not to incite the Sultan against the men f. 254b ٣٣١

of mark from among his erudites until he had destroyed him. Many of the people perished through his secret backbiting. The judge Muwaffaqu'd-Dín 'Abdu'lláh son of 'Aliyy son of Muḥammed son of 'Umer the Yaḥyawite, whose father was known as "The Intimate," was the paragon of his time for eloquence, comeliness, leadership, and administration. Seldom is it that time produces his like. The son of Mu'min became envious of him, to an extreme degree, for his perfection and for his fitness for the leadership. He used to depreciate his worth to the Sultan, fall foul of him, and incite him against him time after time. He was consequently fined by confiscation several times. At last he was once fined by confiscation under the agency of the son of Mu'min, who gave orders for him to be most grievously incarcerated and severely tortured, being desirous for his death. And the son of Mu'min had a steward over his household, whose name was Sa'íd. An acquaintanceship existed between him and the judge Muwaffaqu'd-Dín of a very intimate nature, and of which the son of Mu'min was not aware. This steward gave him notice of the design of the son of Mu'min against him. In consequence he begged of him the production in secret of an inkstand and paper in the hot bath. He produced for him an inkstand in the half of a walnut-shell, with a pen. So he, being in the hot bath, wrote a letter to the Sultan of a jocose nature, in which he said: "O our lord, a raid, a spoil! If it be the life of the least of thy slaves, be it by
٢٢٢ thy hand, O our lord the Sultan, and not at the hand of the son of Mu'min and at a distance from thee. If the object be money, then do you hasten to reach me, for verily I am in the last minute of my life with the son of Mu'min. And may the least of the slaves be committed to whomsoever you will." And when the Sultan was apprised of his letter he sent a party of the body-guard, who beset the house of the son of Mu'min and snatched him out of his hand, leading him to the august court. The Sultan committed him to the 'Emír of the body-guard, when one of his family was accepted as his security for ten thousand ducats, and he was set at liberty on that selfsame

day of his. The judge Muwaffaqu'd-Dín and the judge Jemálu'd-Dín Muḥammed son of Ḥassán were confederates. So the judge Muwaffaqu'd-Dín began from that day to write in imitation of the handwriting of the son of Mu'min. Now the son of Mu'min used to write a beautiful hand, and he ceased not to write in imitation of his hand until he had become master of it, letter for letter, and imitated it in the whole of its appearance. And when he had acquired it fully, he wrote in that hand of his to all the tribes of the people of Ba'dán f. 255ᵃ and Shewáfi, as also others, reviling the Sultan and his mode of life, requesting also of them that they should put him in possession of the castles, and promising them on his part all sorts of benefits and the whole of their accounts against him in cash or after a fixed delay. The papers were allowed to fall on the road, and various people picked them up, travellers ٣٣٣ and others, so that all who so chanced became aware, and something of the matter was carried and reported to the Sultan. When he was apprised of them he entertained no doubt that they were in his handwriting, so there occurred to his mind respecting him a most serious resolve. Subsequently the judge Jemálu'd-Dín, when an opportunity offered, seized it, and arranged with a number of associates and intimates of the Sultan that they should be frequent in their mention of the son of Mu'min and of his evil deeds; also that they should not speak of him unless with all kinds of opprobrium, so that the Sultan should become annoyed with him and the relations between them should grow unpleasant. The judge Muwaffaqu'd-Dín assured the Sultan of the treachery of the son of Mu'min in many matters.

And when the Sultan had resolved upon a rupture with him, he showered his favours upon him in the most absolute manner and contrarily to his usual practice, so that he would decide no matter except on his recommendation, and even promised him the office of wezír by word of mouth. He had before this been appointed Judge of Judges, and four loads of kettledrums with four banners had been assigned to him. He was a judge with

a fief; he used to give his opinion in matters pertaining to the office of the wezír, and the whole court was in his hands.

And when it was the daytime of a Friday he was sent for in a pressing manner to come to Thu'bát, his residence being in the western quarter of the city of Ta'izz. He went up after the Friday congregational service, and when he entered Thu'bát by the Ta'izz gate he was arrested there, and a strict guard set over him, he being shut up in the Ta'izz gate. The Sultan
۴۳۴ instantly gave orders to the eunuch Ṣafiyyu'd-Dín Jewher the Riḍwánite to mount his horse, attack the house of the son of Mu'min, and seize the whole of what was in it. So he mounted, attacked the house, and seized the whole of his paraphernalia. His beasts, his furniture, and his maidens were all seized. He was subsequently put in the jail of Thu'bát, where he remained for some days, after which the Sultan sent him to Ta'ker,[1280] where he was put to death, and was buried in Baqílán, where his grave is well known and celebrated.

f. 255b In the year A.H. 736 (A.D. 1335–6) the Sultan took possession of the whole of the castles in the Surdud district; and in this year the new silver coin, the Riyáhiyy[1281] dirhem, was issued, the Sultan commanding that in all the revenue receipts no other than this new dirhem should be accepted from either the peasantry or the merchants. The peasantry suffered loss through this. The practice had been in the Mu'eyyediyya, Mudhafferiyya, and Manṣúriyya reigns, to demand from the peasants the taxes that were imposed on them for their harvest produce on the footing of the market price ruling in the last month, Dhú'l-Ḥijja of the preceding year. In the case of the present year the market price during Dhú'l-Ḥijja had risen in a very great degree, and had fallen considerably in the days of the sales, when the issue of the new Riyáhiyy dirhem took place. So the peasantry suffered an enormous loss, and their condition became one of destitution. A part of them took to flight, while a few had the fortitude to remain. When the year
۴۳۵ came to a close, the peasants in the vale of Zebíd forsook their husbandry and dispersed themselves in the recesses of the

countries, so few remaining in residence that they could not cultivate by reason of their small numbers.

In the year A.H. 737 (A.D. 1336–7) the Sultan came down from Ta'izz to Zebíd, when tidings reached him of the ruin of the vale and the dispersal of the peasantry. He was, God's mercy on him, a loving friend of the peasantry, and tenderly mindful towards them. So when he had settled down in the capital of Zebíd, heralds proclaimed security to the peasants f. 256a and an examination into the wrongs of which they complained. On this they came to the sacred gate, and a command of the Sultan was issued for a party of their chiefs to be received in audience. So four of them were admitted to an audience, at which were present the 'Emírs, the wezírs, the ushers, and the secretaries, so that it was a most solemn audience. Then said the Sultan to the wezír: "Ask thou the syndics of our peasantry what it is of which they complain as against us, so that we may remove it from them." And now the wezír, addressing the peasants, said: "O ye peasants, what is it you complain of, as against our lord the Sultan, and what is the reason of your flight and of your neglecting the improvement of your countries?" They thereupon replied: "By God, we complain not of anything as against our lord the Sultan; we merely complain of the market price of Dhú'l-Ḥijja." The Sultan asked: "What, then, is this market price of Dhú'l-Ḥijja?" And they answered: "O our lord the Sultan, we are asked for what is imposed upon us for the august exchequer from every high- ٣٣٦
priced thing, at the time of its sale, and at the season of corn when it is low-priced; but they demand from us the market price of last year, when the market prices were high and when corn was not to be found, so that a measure is not to be got hold of, save by the counting out (in payment afterwards) of many measures. And that which is imposed upon us for the august exchequer is simply corn in kind, of what we have sown, or its price at the time of the demand. This, then, is the cause that has brought injury to us, and we fled." Then the Sultan rejoined: "This, by God, is manifest injustice, and

there is no blame on you for having fled." On this he shut down the lid of the inkstand. And it was a practice with him when he shut down the lid of the inkstand in the hall of audience the assembly was dissolved. So when he shut down the inkstand as we have related, all those present went forth, and none remained, save the wezír and the Lord Chamberlain. Then the Sultan gave command to the wezír that he should order the clerks of the rolls to write out a broadsheet ordinance for the observance of half-monthly valuations for the whole of the peasantry in the western seaboard low countries. And this was a thing in which no one had established a precedent for him among the princes. It was that every half-month there was to be taken for the august exchequer the most desirable market price, so that in each month two current prices were taken, one for the new moon half, from the first day in it to the close of the fifteenth day, and another for the latter half, from the sixteenth day until the
P. v end of the month, and they ceased not to conform to this until he died; may God sanctify his grave. This act was one of his celebrated good deeds. Thus hath said 'Aliyy son of Ḥasan the Khazrejite: "When the Sultan Melik Mujáhid
f. 256b died, on whom be God's mercy, the peasantry were heard to enumerate of him many good deeds, of which three had had no precedent set for him by anyone. The first of these was an augmentation of the peasants' allowance [1282] in every district of the whole of the western low-lying seaboard countries, according to the difference of their sizes; and in this augmentation no one of the princes had taken precedence of him. The second was the establishment of the half-monthly market prices in the whole of the districts of those seaboard countries, in which no one had taken precedence of him. The third was the subtraction of one quarter in all the districts. And these three took place during the latter portion of his lifetime. And he (the Prophet), on whom be the gratulation and greeting of God, has said: 'Action is in the conclusions.' May God show mercy on his eternal abode, and may the showers of grace moisten his grave!"

In the year A.H. 738 (A.D. 1337–8) the Sultan went up to Dhú-Jibla and abode in Dár-Selám,[1483] detaching troops against Dhemár, under the 'Emír Zeynu'd-Dín Qarájá, with four hundred horsemen and eleven thousand foot; he furnished them also with a ballista. So they pitched against Dhemár until they took it by assault. They afterwards pitched against the castle of Hezzán until they took it by assault also in Dhú'l-Ḥijja of the year (June–July, 1338). And the 'Emír Zeynu'd-Dín Qarájá was appointed governor there. ٤٣٨

In the year A.H. 739 (A.D. 1338–9) the 'Emír Zeynu'd-Dín Qarájá was removed from the government of Dhemár, and the son of the Ḥijázite was appointed. His conduct was bad, so the Kurds rebelled against him and besieged him in Hezzán for a time. Afterwards he went down to the court of the Sultan, those countries being lost. The Sultan became furious against him and extremely angry. He fined him one hundred f. 257ᵃ thousand ducats and seized his beasts, forty head of celebrated horses of race, and sixty camels.

And in this year A.H. 739 the Sultan gave orders for the renovation of the walls of Zebíd, the repair of its gates and of its moats. The commissioner for these works at the time was the 'Emír Shujá'u'd-Dín 'Umer son of 'Uthmán son of Mukhtár, who was also in that day its governor, its collector, and its intendant. The works were continued unceasingly there until the year 741.

In the year A.H. 740 (A.D. 1339–40) the Sultan gave orders for the construction of the college which is in Mekka the Honoured, and is commonly known by the name Mujáhidiyya. He gave a dotation to it of a goodly estate in mortmain trust from his own blessed lands sufficient for the maintenance of the whole. He laid this estate in three localities of the vale of Zebíd; one locality in its upper course, one locality in its lower course, and one locality in its middle course, out of his consideration for its established occupants, and as a precaution in their favour, fearing lest any one locality should deteriorate, and then there would be found in the others that wherewith they could succour ٤٣٩

themselves during that year of theirs until the year to come. And may the mercy of God be upon him! How wise was his foresight, and how delightful is his joy and his place of joy!

In the year A.H. 741 (A.D. 1340–1) the edification of the wall of Zebíd was finished; its eight gates [1284] were renovated and their pinnacles gilt, so that they became like the shining stars.

And in this year the Ma'áziba [1285] tribe committed great
f. 257b excesses in the western low seaboard countries; and the Sultan came down from Ta'izz as was his usual custom. And when he had reached Ḥays he made a foray towards the lands of the Ma'áziba. He did not enter, but pitched with the troops in their country, and gave orders for the date-palms of Mudebbi [1286] to be cut down. So they were cut down from their very roots. He slew of the Ma'áziba a considerable number, and captured others. He made the elephant amuse himself with (torturing) some of these (to death), and had the remainder drowned in the sea. Afterwards, as a last stroke in their affair, he appointed as sheykh over them a woman named "the daughter of 'Áṭif," to whom he gave a dress of honour. She used to ride a beast, either one of the asses or a she-camel, and used to lead the Ma'áziba men, to the very last of them, after their vehement irregularities and great insubordination.

In the year A.H. 742 (A.D. 1341–2) the Sultan went on a journey to Mekka the Honoured, wishing to perform the pilgrimage to the sacred House of God. There travelled in his suite, of levies and troops, what exceeds description, horsemen and foot. His departure from Ta'izz, the capital,
f. 258a took place at day-dawn on Thursday the 6th of Shewwál (13th March) in this year (1342). He entered Zebíd on the Tuesday, 11th of Shewwál (18th March).

"*In a concourse, the dust of which covered up the eyes, which became as it were visible to the ears; a successful one smites therewith the distant land, every distant thing being to him near at hand.*"

f. 258a He pitched in the garden of the level torrent-bed, which is

known as "the Inclosure of Lebíq."[1287] His departure from Zebíd was on Friday the 14th Shewwál (21st March); the respectable Shèríf, the 'Emír 'Izzu'd-Dín Baghiyya son of Rumeytha son of 'Ebú-Numeyy, lord of Mekka, being in his suite and travelling in his train. His entrance into Mehjem took place at dawn on Friday the 28th Shewwál (4th April), and he stayed there until the 3rd of Dhú'l-Qa'da, when he again set out thence, entering Ḥaly of the son of Ya'qúb on Sunday the 15th, and staying until the 18th, when he resumed his journey and arrived in the vale of Yelemlem[1288] on the Monday, 30th of Dhú'l-Qa'da (7th May).

The Sultan gave orders for travelling tanks of leather to be set out. They were accordingly arranged and filled with water, into which were mixed parched barley-meal and sugar, as much as God willed. These he distributed gratis to the people, so that small and great drank of them. He also gave alms to the people, a large sum in silver coin and cloths for the pilgrim garb. On that day the Sherîf Rumeytha son of 'Ebú-Numeyy presented himself, who was at the time lord of Mekka; and with him came all the great Sherîfs of the people of Mekka, who ٣٣١
were presented to the Sultan. He gave alms to the whole of them according to the degree of their several ranks; giving to the Sherîf Rumeytha forty thousand dirhems in the new Mujáhidiyya silver coinage,[1289] as well as a large quantity of garments and of perfumes, such as musk, ambergris, and lign-aloes. He gave him a dress of honour, as also to those of the Sherîfs who were with him. He presented him with a number of horses and mules, completely harnessed and caparisoned.

The Sultan then resumed his journey, arriving in the evening of the first night of Dhú'l-Ḥijja at the well of 'Aliyy, Bi'r 'Aliyy,[1290] on whom be greeting, and remaining there until dawn of day. He now journeyed again, and reached Mekka in the night preceding Wednesday the 2nd of Dhú'l-Ḥijja, entering at the time of nightfall worship, performing the circumambulation of arrival,[1291] as also the course of running;[1292] after these two obligatory rites he entered the venerated house.[1293] Issuing from

the house, he entered his college, the Mujáhidiyya, and then went out to the tented camp in the latter part of the night. At daybreak he performed the service of dawn, after which he re-entered Mekka to remain there all the daytime of Wednesday the 2nd, the night preceding Thursday, and the daytime of Thursday (the 3rd), in his college, contemplating the honoured house and them who circumambulated around it.

f. 258b When the day of Friday (the 4th) was come, the Egyptian caravan arrived with those who accompanied it, Maghribiyy[1294] and Tukrúriyys.[1295] After the noontide congregational worship of Friday, he sent for the 'Emír of the Egyptian caravan and

f. 259r clothed him with a splendid dress of honour.

The Syrian caravan arrived on Saturday the 5th of Dhú'l-Ḥijja, with the people of Syria (or Damascus), men of Ṣafed,[1296] men of Aleppo,[1297] and others besides these. The Sultan gave alms to the 'Emír of the Syrian caravan in the shape of a beautiful dress of honour, this occurring on the Monday the 7th of Dhú'l-Ḥijja. On Tuesday the 8th the Sultan mounted with his divinely-aided troops for Miná,[1298] and spent there the night preceding Wednesday the 9th. At dawn he journeyed to the holy station[1299] with his troops and his levies in humility, with downcast eyes, propriety, and bashfulness, a spirit not swerving to vile things, and an eye not turning towards his like. The sacred station occurred on the Wednesday, and when the mu'ezzin proclaimed the time of noontide worship on this festival-eve day,[1300] he performed his devotions in response to those of the precentor, and then rode towards the rocks over against the station of the apostle of God, on whom God bestow salutation and greeting. And he ceased not to remain standing in the presence of God, whose praises be recited and who be extolled, until the end of the day, giving glory, honour, praise, and respect.

When the day came to a close the 'Emír of the Egyptian caravan, as also the 'Emír of the Damascus caravan, presented themselves and begged to stand respectfully before him to kiss his august hand. He gave them both permission, so they both

entered his presence and both kissed his noble hand repeatedly, with a profusion of prayers for him. When the sun had set they begged him to permit them to march in his suite, but he desired them both to march with their own troops and their own palanquins of state. So they both kissed his hand and ٣٣٣
withdrew, while he remained, as also those with him, his troops and his intimates. And he ceased not to weep, to humble himself, to pray, and to abase him, those present weeping as he shed tears, and responding with amens to his prayers. And when it was the end of twilight at nightfall,[1301] he set out with his divinely aided troops for the station of Muzdelifa,[1302] not moving thence until he had performed his devotions at dawn on the day of sacrificing, and had taken what he required of pebbles for the stone-throwing. Then he proceeded towards Miná, the soldiery being trooped around him and the cavalry drawn up as a fence about him.

" *A prince who, whenever he resolves, carries out his resolutions.*
Alas! would that the step of death towards him could take a siesta!
And cavaliers whom thou seest rushing into every country, and f. 259ᵃ
when they alight therein, it takes no siesta."

And he ceased not to journey up to the great lapidation, where he cast his pebbles, and then proceeded to his tented camp. The troops of Syria and Egypt marched in front of him to his camp, where he remained that day of his, which was the Thursday the 10th of Dhú'l-Ḥijja.

And when it was daylight on the Friday he proceeded to Mekka the Honoured, where he performed the circumambulation of the visit of respect,[1303] and then returned to Miná, cast the three sets of lapidatory pebbles, and passed the night preceding Saturday the 12th at Miná. When the daybreak of Saturday the 12th of Dhú'l-Ḥijja dawned, the 'Emír of the body-guard absconded from his service, he having devoted himself to a pious life of dervish poverty, and renounced all else for God,

who be extolled. The Sultan gave the command of his office
۱۳۰۴ to the 'Emír Ḥusámu'd-Dín Lájín on the same day.

The Sultan remained at Miná during the 14th of Dhú'l-Ḥijja, and proceeded afterwards to Mekka the Honoured at dawn on the Monday, when he performed the circumambulation of adieu.[1304] When it was the 17th of Dhú'l-Ḥijja the Sultan went forth to the exterior of the Sea Gate,[1305] and issued orders to all the troops to get ready. He started on the 18th of Dhú'l-Ḥijja (23rd May, 1342), arriving at dawn near to Adam's Well,[1306] and remaining there during the Saturday, 19th of Dhú'l-Ḥijja. After this he journeyed by easy stages with his troops, so that his entrance into Ḥaly of the son of Ya'qúb took place on Sunday the 5th of Muḥarrem, 743 (9th June, 1342). He remained there until Thursday the 9th.

During his stay in this place he appointed the 'Emír Ṣárimu'd-Dín Dáwúd son of Kesh-Dughdi earl marshal of the sacred household. After which the Sultan set out from Ḥaly of the son of Ya'qúb in the latter part of the Thursday, and his arrival at Ḥarad occurred in the night before the Monday, 20th Muḥarrem. When the day broke on the Monday in Ḥarad he gave alms generously to the whole of the people, and then made a stay there of several days.

He now resumed his journey and reached Maḥálib on Friday the 24th (28th June). The lord of Maḥálib had already constructed platforms over the gate of the palace, and instituted a public rejoicing for the arrival of the Sultan. The Sultan remained there some days and then continued his journey, reaching Mehjem on Tuesday the 28th (2nd July), the lord of
۱۳۰۵ which had constructed platforms to go upon wheels with those
f. 259b on them, singers and musicians, and had laid down a large number of silk cloths against the coming of the Sultan. The departure of the troops of the Sultan from Mehjem took place towards the close of the day on Wednesday the 29th, and he arrived at dawn on the last day of Muḥarrem, Thursday, at Kedrá'. He left Kedrá' again late on the Friday, reaching Feshál at dawn on Saturday the 2nd of Ṣafer (6th July). The

lord of Feshál had also constructed raised scaffolds and roundabouts with singers.

On this day Melik Mu'eyyed Dáwúd son of the Sultan presented himself, being accompanied by the wezír, the judge Jemálu'd-Dín Muḥammed son of Ḥassán, and the divinely aided troops, cavalry and infantry, enough to make the plain too confined. After this the Sultan moved from Feshál in the night before Sunday, and reached the city of Zebíd at dawn of day on that Sunday the 3rd of Ṣafer (7th July), with the divinely aided troops and a very numerous array of levies, the cavalry having already made a surrounding enclosure from all parts.

" *They throng round a most puissant one, against whom there is no retaliation of life for life, nor any cattle-fine driven, nor excuse made.*
Whose swords pour out the blood of the enemies, while any blood that he may have shed is exempt from atonement."

So he pitched his camp in the garden of the level torrent-bed, known as the "Enclosure of Lebíq," the 'Emír of Zebíd, the collector, the intendant thereof, and the collector of the domains therein having constructed raised platforms, decorated with gold and silver, as also ornamented roundabouts, and having [pp1] also laid down a large quantity of silk cloths. Melik Mu'eyyed, son of our lord the Sultan, and the wezír, the judge Jemálu'd-Dín Muḥammed son of Ḥassán, laid down cloths also. The 'Emír of Zebíd in that day was the 'Emír Nejmu'd-Dín Muḥammed son of 'Aḥmed the Khirtabirtite; its collector and intendant was the judge Shihábu'd-Dín 'Aḥmed son of 'Aliyy son of Qabíb; and its collector of the domains was Shiháb son of 'Abdu'r-Raḥmán, a brother of the Ḥakím, the Zebídite. And that day was a day to be seen.

He remained at Zebíd the Sunday, the Monday; and on the Tuesday, 5th of Ṣafer, the Sultan proceeded to Nakhl-'Ebyaḍ,[1307] the time being the season of the maturity of the dates on the

palms. He stayed in that date-plantation, at his pavilion known as the Fá'iq, during the Tuesday and Wednesday, proceeding in the evening before the Thursday to his pavilion in Zebíd, where he remained until the Sunday, 10th of Ṣafer. He
f. 260a then moved forward, and reached Ḥays [1308] at dawn on Wednesday, where there were of music, singing, and raised platforms, enough to surprise and enrapture. He remained there the Thursday, 14th of Ṣafer, leaving then and reaching at eve Zurá'iyy; and at dawn of Friday, Rawḍ.[1309]

When Saturday was come, the 16th of Ṣafer (20th July), he
f. 261v distributed a large sum in gold and silver as largesse to the whole of the troops, giving them also dresses and robes of honour according to the grades of their ranks. His entrance into Ta'izz took place on Sunday the 17th of Ṣafer, in great state and a numerous array of princes, wezírs, sherífs, and 'emírs.

"*Of every white and stainless thing his turban-cloth, as though it simply contained a glory above a glowing brand.*"

And there went forth to meet him the princes, the jurists, and the notables of the town, while the commonality of the people, with their men of distinction, went forth also. He waited for them in Jubeyl,[1310] and they kissed his noble hand, profusely offering up prayers for him, he saying amen to their prayers, and adding: "May God increase your likes!"

When the audience of the jurists and their followers was concluded, he proceeded with his retinue and his bodies of escort, ceasing not to march until he reached his pavilion and garden in the Jehmeliyya.[1311] The people of Ta'izz had constructed a great number of raised platforms moving upon wheels and of merry-go-rounds. So he abode in his garden of the Jehmeliyya until dawn of the Wednesday, 20th of Ṣafer.

f. 260b And in this year A.H. 743 (A.D. 1342–3) the Sultan settled down in his own dominions, the houses being dressed out and public rejoicings held for seven days. And the Sultan paid the troops an allowance of four months.

There fell a heavy and general storm of rain on the 19th of Dhú'l-Ḥijja, and the vale of Zebíd poured down an immense torrent in the latter part of that day, the inundation reaching to the village Muselleb [1312] in the vale of Zebíd after the service of the sunset devotions. It swept away the greater portion of the village, and there were carried off by the flood, of its inhabitants, about a hundred and fifty souls, between men and women, small and great. A great many of the bovine, ovine, caprine, and asinine races perished also; while a very few only of the inhabited houses were left standing, and a number of the inhabitants were reduced to poverty. The people of the village removed from their former locality to where they now live, southward from the old spot. ۴۴۸

In the year A.H. 744 (A.D. 1343–4) Melik Mu'eyyed rebelled against his father in the month of Ramaḍán. His fief was Jeththa,[1313] and he made himself *de facto* master of the city of Mehjem. Upon this his father the Sultan detached a military force against him, under the orders of the judge Muwaffaqu'd-Dín, afterwards sending the 'Emír Seyfu'd-Dín Ṭaghá, of Khurásán, with another array. And in this year the Sultan with his troops pitched his camp over against Mount Sewraq,[1314] and raised his camp thence in the middle of Muḥarrem (of the year following?). f. 261ª

In this year, also, there occurred a most marvellous event, of the nature of a prodigy. It was in this wise, that a bondmaid of the name of Ghanná'[1315] of the household of the 'Emír Bedru'd-Dín Muḥammed son of Fakhr gave birth to a child of four months gestation, whose face was the face of a male kid, with two horns and four eyes, one pair in front and one pair behind, his ears being on the summit of each shoulder-blade, one ear on each shoulder-blade. His nose was crooked, and he had incisors and eye-teeth, also the tongue of a son of Adam, ligulate in shape, that is to say, protruding. His hair was between the two loins. He had four feet, with four toes to each foot, and the pastern of an ass. His rump was cloven, and in front he had the pudenda of a male, with those of a female behind. ۴۴۹

Resound we, then, the praises of the omniscient Creator, who acts as He wills. The birth took place on Sunday the 30th of the month Rejeb, in this said year. But God knows best.

In the year A.H. 745 (A.D. 1344–5) Melik Mu'eyyed made his peace and returned to his submission to his father, the judge Shemsu'd-Dín Yúsuf son of the Intimate, and also the 'Emír
f. 261b Seyfu'd-Dín Ṭaghá of Khurásán, the sponsor for his father, becoming his sureties. So he came to court towards the end of Muḥarrem. And when he had reached the city of Ta'izz he entered the presence of his father, who reproached him for what he had done, beat him, and placed him in confinement, where he died a short time subsequently. May God have mercy on him. The reason of his contumacy was the excess shown by his father when he placed his brother Mudhaffer above him in rank, Mudhaffer being his junior and Mu'eyyed the senior. So he took dudgeon at this, which was the cause of his rebellion.

And in the month of Ramaḍán in the said year (January, 1345) the Sultan captured Keyka, in Mount Sewraq; and in the year 746 (1345–6) the Sultan acquired possession of the whole of Mount Sewraq, this occurring on the 20th of the first
f5. Rebí' of the year (20th July, 1345). In the month of Dhú'l-Qa'da thereof (February, 1346) the Sultan proceeded to 'Aden, where he dwelt some days and amused himself with its fair.

In this same year died the 'Emír 'Esedu'd-Dín Muḥammed son of Melik Wáthiq 'Ibráhím son of Yúsuf son of 'Umer son of 'Aliyy son of Resúl. He was wise, valorous, an enterprising horseman; but the house in which he lived at 'Aden fell in upon him. May God, who be extolled, have mercy on him.

f. 262a In the year A.H. 747 (A.D. 1346–7) the Sultan returned from 'Aden to Zebíd and went holiday-making in Zebíd on the Saturdays.[1316] And he went down to the date-groves, remaining there some days, and journeying then to the seaside, as was his usual custom. Then it was that took place the adventure of Melik Fá'iz Quṭbu'd-Dín 'Ebú-Bekr son of Ḥasan son of Dáwúd son of Yúsuf son of 'Umer son of 'Aliyy son of Resúl, which

was as follows:—The stranger[1317] slave-guards had experienced some delay in the receipt of their allowances. They collected together and agreed to seize the Sultan at the seaside, where he would not be protected by a strong guard. They agreed further in opinion as to making their sovereign Melik Fá'iz 'Ebú-Bekr son of Ḥasan son of Dáwúd. There came to him, therefore, a party of their chiefs by night, who made known to him the state of the case. But he said: "I will not enter into any such an arrangement, neither will I associate myself with you in any point of this matter." They replied: "But we will certainly use our endeavours in carrying out the project, until we shall have effected it. When the plan shall be put in execution, then what course wilt thou adopt?" He answered: "I do not surmise that the thing can ever be accomplished; but, should it be carried out, I shall not dislike it." So they f. 261
went forth from his presence, and they agreed together that they would seek out the Sultan at the seaside, making a show of demanding their allowances. They separated after adopting this resolve.

When they set about commencing their journey, they were preceded by one from among themselves, who informed the Sultan of the design, and said. "These fellows are close behind me." So the Sultan mounted without loss of time, and set out for the date-groves by an unusual road, sending forward two men of the company to travel by the ordinary road and observe who among them was of the party advancing.

When he reached his pavilion, Mushedd in Súján,[1318] he was met by the two men he had sent forward, and he enquired of them as to whom they had found on the road. The two informed him that they had met the whole corps of the stranger guard mounted on their horses. The Sultan now sent to the 'Emír Seyfu'd-Dín of Khurásán, and to the eunuch Nidhámu'd-Dín Khuḍayr, or, as is said, he hasted himself surrounded by f. 262b
his weapon-bearers and mule-attendants, and said: "Proceed ye to Quṭbu'd-Dín and bring ye him willingly or unwillingly; observe ye also his state." So they went together to him, and

when they had reached his place the eunuch and the 'Emír went into his presence, as the troops had already formed a ring around the locality, and had found the whole of his horses ready caparisoned. The two said to him: "In God's name,[1319] O our lord, rise; thy paternal uncle has sent for thee to his
f. 262r august presence." And he found no escape therefrom. So they brought near to him a she-mule, which he mounted, and they all proceeded together to Súján. When they reached that place with him, the Sultan accosted him, reproached him, reviled him, and commanded him to be chained and carried off to Ta'izz. So they bound him at once and set out with him that very same night of theirs. When they reached Ta'izz with him his term of life did not last long, but on the contrary he died shortly afterwards. His adventure occurred in the night before Tuesday the 17th of the latter Rebí' in the year A.H. 747 (6th August, A.D. 1346). May God, who be extolled, have mercy on him. Towards the end of the month the Sultan went up to Ta'izz and destroyed a number of the stranger slave-guards by decapitation, hanging, and drowning.

And in this year A.H. 747 (A.D. 1346–7) died the virtuous Sheykh, the knowing one of God, Muḥammed son of 'Umer son of Músá, the Naháríte, the celebrated man, possessor of well-known miracles and of prodigies much talked of. He was the paragon of his time, both in knowledge and in practice. Mankind was unanimous as to his piety and his self-denial.
f. 263a Seldom was it that a visitor came to him without his addressing him by his name, his father's name, the name of his country, and the place of his residence therein. One of his sayings was, may God, who be extolled, have mercy on him: "The world is my city, Mount Caucasus [1320] is my castle, and my presence-chamber is from the expanse of earth's surface to God's throne.
f. 263r The proof of this is that I tell people their names and the names of their fathers, also whatever they comprehend in their hearts, and where is their dwelling-place. Whoever becomes my disciple, if I become his master, is safe from the great tribulation. And I am a needy man; verily I sow seed, and I see the water

and the miḥráb under the earth,[1321] and my daily bread is for the Great Giver to provide. O our Lord God, save thou us from the clods and cleanse thou us from anxiety, thou being well pleased with us, not wroth. O Prince, O Judge, O our Lord God, these hands are joined contiguous to thy firm rope[1322] which will not break, as also to thy inexpugnable castle to which none can climb. And do thou make this companionship, this brotherhood, be seated in a seat of sincerity in presence of a powerful king.[1323] O our Lord God, whosoever plots against us, do thou plot against; and whosoever trespasses against us, do thou destroy. And protect thou us with thy protection, there is no protector and no surety for us besides thee. Profusely dispense thou for us the cherished grainlets, for to thee is constancy incumbent, house after house." He used also to say: "By the truth of the True One, and of Him who has the right on his side, and who has named himself the True One, the Lord of the Pool[1324] promised me a pool from which I should myself drink, and should give to drink unto whomsoever I love; and we were between the Garden[1325] and the Pulpit." His death took place on Thursday the 7th of Muḥarrem, in the year 747 (30th April, 1346).

In the year A.H. 748 (A.D. 1347–8) the inhabitants of the Shewáfi district rebelled, the outbreak of their rebellion occurring in the month of Ṣafer. So the Sultan collected his forces from every canton and site, marching against them in person with levies they had no power to encounter.

"*The face of ocean is recognizable from afar when it lies still; how, then, when it rises in billows?*"

His departure against them took place in the latter part of the month of Ṣafer, and he became master of the mountain and of its people on the 6th of the first Rebí' (16th June, 1347). And when he had them in his power, he put to death a party of them with the sword, drowned a party in the sea, and seared the eyes of a third party, so reducing them to an extreme of

abjectness. The Sultan then went down to Zebíd, where he stayed a certain number of days, observing the fast month of Ramaḍán in the city, and keeping there also the festival of the termination of the fast. He then proceeded to 'Aden in the month of Shewwál or of Dhú'l-Qa'da in the year 748 (January or February, 1348).

f. 263b In the year A.H. 749 (A.D. 1348–9) the Sultan came back from 'Aden to Zebíd, where he remained some time, taking his holiday at the date-groves as was his wont. He then journeyed to the seaside, remained there awhile, and then went up to Ta'izz.

In the year A.H. 750 (A.D. 1349–50) was put to death the
f. 264a Sheykh 'Akem son of Wehbán, lord of 'Ebyát-Ḥuseyn,[1326] on whose part many acts of disorder and disobedience had occurred. He had wrought evil deeds towards the merchants of Beyt-
1800 Ḥuseyn and others. He had murdered and pillaged in the land, he being resident in the village, and the Sultan paying no attention to him for a space of time, neither mentioning him nor hearing mention of him in his presence. But when this year was come, the judge Ṣafiyyu'd-Dín 'Aḥmed son of Muḥammed son of 'Ammár went down to collect the revenues of the northern districts[1327] (Jihát-Shámiyya ?). And when he reached Mehjem, the Sultan having already given him instructions in their conversations together, he took to wife a woman from among the daughters of his paternal uncle, and he made them many rich presents, so that they became quite familiar with him, and he remained at Mehjem for days, going on then to Beyt-Ḥuseyn, where also he tarried a certain time. There they begged of him that he would ask of the Sultan an amnesty for him. But he answered: "Do not so, for verily the Sultan has already forgotten him; do ye not, then, bring him to his recollection." They then said: "Verily he would love to enter thy presence." He replied: "When we shall have purposed to set out on our journey to Mehjem; but, for the moment, no." He then made a show of not wishing him to enter his presence. But, when the time was come for him to put in execution his return, he said: "Come ye not to me, save at the moment of

my mounting my beast." His projected departure was for after the sunset office of worship. So he posted a party of Ghuzz Kurds near his person, and when they asked permission for him to enter he gave him permission, and he entered. Upon this they took away his weapons, and when he was stripped of his arms they fell upon him and put him to death, and one other man also with him, of the sons of his paternal uncle. They cut off the heads of the two, and he then mounted, the troops mounting with him, and taking the two heads with them as they went forth on their journey to Mehjem. His execution took place on the night before Sunday the 23rd of Dhú'l-Ḥijja in the year 750 (3rd March, 1350). f. 263b

And in the year A.H. 751 (A.D. 1350–1) the Sultan was resolved on performing the Mekka pilgrimage. So he made his preparations and set out for Mekka the Revered, his departure from Ta'izz taking place on the 24th of Shewwál (25th December, 1350). He left the 'Emír Shemsu'd-Dín son of the Qáhirite governor in the castle, and the eunuch 'Emínu'd-Dín 'Ehyef with him in the castle as commandant and paymaster therein. And he left the judge Muwaffaqu'd-Dín 'Abdu'lláh son of 'Aliyy the Yaḥyawite collector and paymaster for him in Ta'izz, he being at the time wezír and Judge of Judges. He also left the eunuch Jemálu'd-Dín Bári' in the castle of 'Erbáb,[1328] with a goodly force of cavalry and infantry, giving him, moreover, treasure for the defence of that eastern district. He placed in the castle of Ta'izz his own two sons Mudhaffer and Ṣáliḥ, and of the children then in tender years, Dháfir, 'Afḍal, Náṣir, Manṣúr, and Mes'úd. He proceeded with 'Ádil in his suite to Mekka the Venerated, and also his grandmother the princess Ṣaláḥ.[1329] f. 264b

And when he set out with the intention we have narrated, the judge Muwaffaqu'd-Dín proceeded to Jubla on the Sunday the 2nd of Dhú'l-Ḥijja (29th January, 1351), on a matter that required his so doing, and there he stayed. f. 265v

And when the Sultan entered Mekka the Venerated, there entered with him the Sheríf Baghiyya son of Rumeytha, whom

his brother 'Ajlán had expelled from Mekka, and who had taken refuge with the Sultan, travelling now with him. When he was in Mekka, it was recounted to the Sheríf 'Ajlán that the Sultan wished to make his brother ruler over the lands, leaving with him troops from Yemen; also that he wished to arrest him and to carry him off with him to Yemen. These words made an impression on his mind, so he went in unto the captain of the Egyptian caravan and said to him: "The lord of Yemen wishes to stay in Mekka after thy exit, and to tear down the draperies of the temple, so as to dress it in a drapery brought with him from Yemen. He wishes also to set up in Mekka a governor of his own, and to leave with him troops, so as to change your institutions, and not to leave for you in Mekka any command. It is therefore incumbent on you not to let the occasion go by; or, if you will not act, I will go away with you, abandon Mekka, and be free of all responsibility." These words sunk into their minds, and they unanimously adopted the opinion that they should anticipate him.

When it was the twelfth day of the month they all mounted
f. 265a and made a foray on the camp in a moment of unpreparedness. They surrounded the tents of the Sultan, he having with him only a few retainers. The Sultan saw that were he to fight he would be killed and all who were with him, through their
f. 8A paucity and the multitude of their foes. So he went out to them in the open, and begged of them not to molest any of his people. They agreed to this, and marched before him to their own camp, they on foot and he on a she-mule, in all due respect and honour. They set up a special tent for him of unbleached cotton, made him alight there, and begged him to send for whomsoever of his slaves he might wish to have about him. So he chose the 'Emír Fakhru'd-Dín Ziyád son of 'Aḥmed the Kámilite. He then set out with them for the lands of Egypt.

Her Highness the Princess Ṣaláḥ now journeyed to Mekka, the eunuch Ṣafiyyu'd-Dín Jewher the Riḍwánite and the rest of the Sultan's slaves accompanying her. And when they had

entered Mekka they sojourned therein, and they recovered a very considerable portion of the horses, mules, asses, camels, and paraphernalia, resuming their journey afterwards on their return to Yemen, with such of the commanders as were with them, as, for instance, the judge Jemálu'd-Dín Muḥammed son of Ḥassán, the judge Fetḥu'd-Dín 'Umer son of Khaṭbá', and the judge Ṣafiyyu'd-Dín 'Aḥmed son of 'Ammár, and the whole of the troops.

In the year A.H. 752 (A.D. 1351–2) there came to court a certain 'El-Ḥájj 'Umer son of Zureyzir on the 2nd of Muḥarrem (28th February). This son of Zureyzir was a man from among the inhabitants of the village of Turba[1330] in the vale of Zebíd. He used to perform the Mekka pilgrimage every year, and no one ever returned earlier than he to Yemen after the completion of the pilgrimage; and he would arrive with the tidings of the assembly, and would give notice of whomsoever had performed the pilgrimage that year from among the princes, the emírs, and others. So he came to court this year with papers in his possession from Mekka, and the bands played for three days. Afterwards the rumour spread of what those papers contained. And on that very day the judge Muwaffaqu'd-Dín arrived from Jubla at Ta'izz. And when the news came to the knowledge of the eunuch Jemálu'd-Dín Bári', and he was informed of the descent of the wezír from Jubla, he marched down from 'Erbáb, and there occurred to his mind that the Sultan would never come back to Yemen, but that perhaps it might chance that one of the sons of the Sultan would accede to the sovereignty, and that he himself might become marshal of the household. And when he had entered Jened, together with all the troops that were in his suite, the eunuch 'Emínu'd-Dín 'Ehyef wrote him a letter in which he said: "Make thou known unto me the reason of thy descent from thy charge, and what thy design may be with these troops which thou hast collected from all quarters." But he found no excuse that he could allege. So he wrote an answer in which he said: "I have not come here save by command of the wezír, who wrote to me

f. 265b

f. 266a

that I should come with the troops of the mountain all collected, so I have come with them; but, if thou so commandest me, I will bring them on and join thee; or, if thou so commandest me to return, I will go back." Now the wezír had not written to
f. 267 him on any matter of the kind.

And when the eunuch 'Ehyef had taken note of his letter, he sent for the judge Muwaffaqu'd-Dín ṭo the castle. So he went up. There went up also the judge 'Afífu'd-Dín 'Abdu'l-'Ekber and the jurist Taqiyyu'd-Dín 'Umer son of 'Abdu-'Aliyy. Then the eunuch 'Ehyef arrested the wezír, placed a guard over him, and kept him prisoner in his own vicinity in the castle. He next arrested the 'Emír Shemsu'd-Dín Yúsuf son of the Qáhirite, commandant of the castle, as also his secretary and his steward. This occurred on Saturday the 21st of Muḥarrem (20th March, 1351).

When the eunuch Bári' received intelligence of the wezír's arrest, and of that of the commandant of the castle, he set out by night from Jened and by dawn arrived at the Mujáhidiyya college in Ta'izz, at a loss what to do. The eunuch 'Ehyef then appointed a person to arrest him and bring him away from the college. So he was taken and brought to the castle of Ta'izz on Tuesday the 24th Muḥarrem (23rd March). He was then
f. 266a confronted with the wezír, and the wezír said to the eunuch Bári': "If I wrote to thee as thou sayest, then do thou put me in presence of my letter unto thee." The eunuch replied: "Where shall I find thy letter just now, when all that was with me has been taken away?" He then gave orders concerning the two, and they were both put in bonds, passing the night in the castle. That same night of his he gave orders as to the 'Emír Shemsu'd-Dín Yúsuf son of the Qáhirite, his steward, and his secretary, who were found in the morning precipitated
f. 11 down the rocky steep, on the 25th Muḥarrem (24th March). When the night was arrived preceding the 28th Muḥarrem (27th March), Saturday, the eunuch 'Ehyef gave orders to hang the wezír and the eunuch Bári'. At dawn of day, by his orders, they were buried in the cemetery at Ta'izz.

On the Wednesday, 2nd of Ṣafer in this year 752 (1st April, 1351), the eunuch 'Emínu'd-Dín 'Ehyef gave orders to the Sheykh Raḍiyyu'd-Dín 'Ebú-Bekr son of Ḥasan son of Faḍl to become acting substitute of the judge Feṭḥu'd-Dín in the office of wezír, while on the 3rd of Ṣafer (2nd April) he appointed the judge 'Afífu'd-Dín 'Abdu'l-'Ekber to be the Judge of Judges.

Now when the troops of the Sultan set out from Mekka as we have stated, and took their road towards Yemen, they marched as they were; and when they had reached Ḥaraḍ, in which was the 'Emír Núru'd-Dín son of Míká'íl, then our lady, her exalted highness the princess Ṣaláḥ, issued her command to the judge Jemálu'd-Dín Muḥammed son of Ḥassán, that he should remain there, by reason of what she knew of his gentleness and of his able administration. She then advanced with the remainder of the troops, until she had entered the city of Zebíd, where she remained some days, and then proceeded to Ta'izz with such of the troops as she had about her. She arrived there in the night preceding Wednesday the 16th of Ṣafer (15th of April), and stopped in the Mujelliyya garden and palace.

Her supreme command was issued for the band to play a royal salute,[1331] which had not been done before this. There came with her highness the judge Feṭḥu'd-Dín, the judge Ṣafiyyu'd-Dín 'Aḥmed son of Muḥammed son of 'Ammár, and the eunuch Nidhámu'd-Dín Khuḍayr. She wrote to the eunuch 'Ehyef that he should send to her Melik Mudhaffer and Melik Ṣáliḥ, to be given up to her. So the two were sent down and delivered up to her, they thus remaining with her at Mujelliyya. They being so placed in her charge, she went up to the castle, sent for the eunuch 'Ehyef, made him take oath, assured herself of his fidelity, and commanded him to ask for the children from Mujelliyya. He sent for them, and they came up on the Thursday, 17th of Ṣafer (16th April). f. 265r

On the 24th of Ṣafer in this same year 752 (23rd April, 1351), there arrived at court a man named Jemriyy with papers from the Sultan, which he had written for him from Medína. The f. 266b

band was played for this event. But on the 16th of the former Rebí' there came in Faḍl son of the Ḥarrázite with the head of the son of Qímár ('Ibnu Qímár),[1332] lord of Ba'dán, to the city of Ta'izz. He was dressed in a robe of honour, and there was given to him a sum of money sufficient for him to be independent. On the 25th of the former Rebí' (25th May, 1351) there came to court the judge Jemálu'd-Dín Muḥammed son of 'Aliyy, of Miyá-Fáriqín, with the first papers from the Sultan written for him from Miṣr (Qáhira, Cairo). The band played for three days on account of this event. On the 16th of the
٦٦٣ latter Rebí' (15th June) the pilgrim Miftáḥ came in with letters of advice from the Sultan, for which the band played for seven days; and on the Thursday, 22nd of the latter Rebí' (21st June), news came that the Sultan had departed from Miṣr[1333] and was on his road towards Yemen. But when he had journeyed several days, the lord of Egypt gave orders for him to return to Cairo.

And in this year 752 there arose in Yemen a great mortality, so that there died on the Thursday the 1st of the former Jumádá seventy human beings in the city of Ta'izz. On the 1st of the latter Jumádá there arrived at court the Sheríf Suleymán son of Hádi, lord of Ṣa'da, who resided in Ta'izz a number of days, then became sick, and died on Thursday the 25th of Rejeb (about 14th September, 1351). In the latter part of the month of Ramaḍán the 'Esh'úb[1334] tribesmen seized the castle of Sámigh[1335] and put to death of its garrison fifteen men. The people of Ba'dán rebelled also, their insubordination first appearing at 'Ibb. On the 5th of Shewwál the 'Esh'úb tribesmen pillaged Jeba', and on the 7th of Shewwál was slain 'Abbás son of Jesmer, whom the sons of his paternal uncle put to death. On the 17th of Shewwál the divinely aided troops went forth to combat the 'Esh'úb tribesmen, among them being the judge Ṣafiyyu'd-Dín 'Aḥmed son of Muḥammed son of 'Ammár, and one of the sons of Ziyád; also the 'Emír Ḥusám son of 'Abdu'l-Ghaniyy. They took them by assault with the sword, and they returned victorious to Ta'izz, their entry homewards occurring
٦٦٣ on the 27th of Shewwál (15th December, 1351).

At this date there came to court a man named the 'Usheyrite, and a sheykh named Jemriyy, with papers from the eunuch Ṣafiyyu'd-Dín Jewher the Riḍwánite, from Mekka, who gave news of the arrival of the Sultan, and of his being already on his way. The band was played seven days, and great rejoicings were enacted. Orders were issued by our lady her highness the princess Ṣaláḥ for the equipment of troops to meet the Sultan. And when it was Wednesday the 13th of Dhú'l-Qa'da (about 1st January, 1352) there came in a messenger from the Sultan, bringing his sacred initiative letters from Sewákin. The kettledrums were beat three days on this account, and the troops went forth to meet the Sultan on the 14th of the month. The kettledrum band took the lead, accompanied by the troops with new flags, new uniforms, a goodly display, and complete paraphernalia, already prepared against his arrival. The 'Emír Bahá'u'd-Dín the Sunbulite proceeded to the Mikhláf[1336] district in the latter part of the day. And when the troops had entered Zebíd they halted there two or three days, and then advanced towards the northern districts. f. 267a

The Sultan's disembarcation from his sea voyage at the recently formed shore (Sáḥilu'l-Ḥádith)[1337] took place on Monday the 6th of Dhú'l-Ḥijja, when he journeyed to Mehjem, and there held the Festival of Sacrifices. On the night preceding Friday the 16th of Dhú'l-Ḥijja a messenger came in from our lord the Sultan to our lady the princess Ṣaláḥ, and she descended from the castle of Ta'izz to Mujelliyya on the 18th, arriving at this latter place in the night before the 19th, she being accompanied by the remainder of the troops and the princely children. Their entrance into Zebíd took place on the 21st of Dhú'l-Ḥijja, and the Sultan advanced from Mehjem to Zebíd with his divinely aided forces. f. 270

"*Until that, when alcoves had been raised for him therein, there was acclaimed: 'Unto God (be committed) his outgoing and his sojourning!'*

And it renewed a rejoicing that no grief drove away, and that no eagerness in any heart has ever approached."

His entry into the garden of the level torrent-bed, Bustánu'r-Ráḥa,[1338] near Zebíd, took place on Wednesday the 28th of Dhú'l-Ḥijja, public rejoicings having been prepared, with raised platforms, and the city having been decorated, so that the people rejoiced at his arrival with very great glee. He then remained in the capital city of Zebíd for a certain number of days.

f. 267b In the year A.H. 753 (A.D. 1352–3) the Sultan bestowed on his son Mudhaffer the fief of Feshál, and on his son Ṣáliḥ he conferred the fief of Kedrá', commanding both of them to proceed each to his respective fief. So they both went; and

f. 268a this was in the beginning of the month of Muḥarrem (17th February, 1352). After that the Sultan proceeded from Zebíd to Ta'izz, where he made his entry on the 10th of Muḥarrem (26th February). When he was settled down in his dominions his mother the princess Ṣaláḥ made intercession with him for the discharge of the incarcerated princes, and he set them all free, they being three individuals in number, Shemsu'd-Dín

f. 11 Muḥammed son of Melik Manṣúr 'Eyyúb son of Yúsuf son of 'Umer with Zeynu'l-'Islám 'Aḥmed son of Muḥammed Náṣir son of Melik 'Eshref 'Umer son of Yúsuf son of 'Umer, and, as the third, Mufaḍḍal Shemsu'd-Dín Yúsuf son of Ḥasan son of Dáwúd son of Yúsuf son of 'Umer. He furthermore released, together with them, the Sheykh 'Umer son of Ḥuseyn the Zumeylite, who was also imprisoned. He then gave orders to them to take up their abode in the village of Seláma; and there they resided until they were called away to the mercy of God, who be extolled.

The Sultan remained at Ta'izz until the month of the former Jumádá, when he went down to Zebíd and resided there the remainder of that month and a part of the latter Jumádá (July, 1352). He then proceeded to Ta'izz, his two sons going with him, Ṣáliḥ and Mudhaffer. When he had taken up his abode in Ta'izz he equipped a force against the people of Ba'dán. The judge Ṣafiyyu'd-Dín 'Aḥmed son of Muḥammed son of 'Ammár was in one camp with a part of the force under him; the judge Feṭḥu'd-Dín was in another camp with

a second division of the troops; while the eunuch 'Emínu'd-Dín 'Ehyef, with the remaining portion of the array, was in a third camp. They began with Tin'a, in the mountain; but they gained nothing by this. So they remained until the month of Sha'bán, and then went down again.

And in the month of Sha'bán the Noble the Sultan sent f. 267v a splendid offering, with which travelled his son Náṣir 'Aḥmed, having in his suite the judge Fetḥu'd-Dín 'Umer son of Muḥammed son of Khaṭbá', the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥátim, and the eunuch Nidhámu'd-Dín Khuḍayr. So they proceeded all together towards the Egyptian countries. But the eunuch died at 'Aydháb,[1339] where also he was buried. When the tidings of his death was brought to court, the Sultan at once sent forth the eunuch Ṣafiyyu'd-Dín Jewher the Riḍwánite to travel in all haste; but he did not attain to them, save when they had already entered Cairo.

In the year A.H. 754 (A.D. 1353–4) the Sultan's command f. 268b went forth for the arrest of the Sheykhs, the sons of Ziyád, and for their being tortured for money by the 'Emír Bahá'u'd-Dín Bahádir the Mujáhidite. They were three individuals. One was in possession of the fiefs of Laḥj and 'Ebyen. The second was superintendent of the cantons of Dumluwa, and ruled from Mefálís[1340] to the Ma'áfir[1341] country. The third was controller of the tax-collection and of the press-gang service, ruling as far as the frontier of the river-beds (Ḥaddu'l-Baṭḥáwát).[1342] Talk became rife against them, they were envied, and the Sultan was incited against them. They were possessed of generosity, humanity, and nobility of action, so that the people used to say: "They are the Barmecides of the age for their generosity and their munificence; also for their becoming in possession of the major part of the territories of Yemen." So f. 268a there was carried to the Sultan with respect to them that which set his mind and his actions against them. He fell foul of them, and they were put to the question for their wealth in a horrible fashion, until they all perished under the torture in the city of Juwwa, where they were buried, and where their

graves are. But God knows best. May God, who be extolled, have mercy on them.

In the month of Ṣafer of the year 754 (March, 1353) Melik Mudhaffer quitted his fief of Feshál, and the 'Emír Shujá'u'd-Dín 'Umer son of 'Imád was installed therein. His supremacy became the means of the devastation of the western low-lying
f. 269a seaboard districts. This was because, at the time of his appointment to the canton mentioned, his nomination was effected through the influence of the judge Shihábu'd-Dín 'Aḥmed son of Qabíb.

The said judge Shihábu'd-Dín used to hate the 'Esh'arite tribe[1313] and persecute them in a most virulent manner because of their attachment to the judge Jemálu'd-Dín Muḥammed son of Ḥassán, the wezír. The judge Shihábu'd-Dín was furthermore a Ghassánite[1314] by pedigree, so that no tie of relationship softened him.

Therefore the son of 'Imád adopted a violent course of proceeding in order to their persecution, more especially towards the Sheykh 'Aḥmed son of 'Umer son of 'Abdu'lláh the 'Esh'arite. And when the son of 'Imád entered Feshál, this entry occurring in the (month of the) former Jumádá (June, 1353), he sent for the Sheykh 'Aḥmed son of 'Umer, and said to him; "I want from thee five thousand ducats." He asked: "By
f. 269b what document?" And he replied: "There is no way open for thee, save to pay down that sum voluntarily or by force." The Sheykh then went forth from his presence and proceeded to the village of Mukhayríf,[1315] not coming to him after this. He therefore wrote to him and desired him to come; but he excused himself from coming. He then sent for him a second time; but again he made excuses and said: "Never will I enter Feshál." The son of 'Imád then wrote to the judge Shihábu'd-Dín, acquainting him with this refusal of his to obey him, and the judge Shihábu'd-Dín wrote to the Sultan, asking him that the 'Emír Ḥusámu'd-Dín Lájín might become commandant at Feshál. His request was complied with, and the 'Emír Ḥusám Lájín went down to Feshál.

The son of 'Imád now mounted and rode to Mukhayríf to collect the revenues there, his departure to Mukhayríf taking place on the 13th of Dhú'l-Qa'da (10th December, 1353). When he reached Mukhayríf he made his entry with a goodly array of horsemen and of foot-soldiers. He sent for the Sheykh 'Aḥmed son of 'Umer, who went to him accompanied by a concourse of his kinsmen and of his slaves. When he entered his presence he menaced him and caused him to hear words of no comely import. On this the Sheykh went forth, he being in the utmost possible degree of indignation. When the night closed in he commissioned a man of the people of the village to go into the presence of the 'Emír and accommodate matters between the 'Emír and himself for whatever he might judge to be advisable. That man proceeded to the 'Emír, chatted with him for a space, and then brought forward the subject. But nothing succeeded with him; on the contrary, he found him with the most sinister intention in respect of the Sheykh, and his last words were: "By God, there is no path open to me save that I take off his head, and I will not go forth from Mukhayríf save with that." f. 269v

The man now came away to Sheykh 'Aḥmed son of 'Umer, and informed him of all that he had heard from the 'Emír. The Sheykh said to him: "Mayest thou be requited with good!" f. 269b

When the Sheykh rose at dawn, he mounted his horse and sent for his son 'Aliyy son of 'Aḥmed, this son of his being a consummate horseman. He gave him instructions respecting the 'Emír, and then went forth upon his horse to attend to certain matters. His son sent for two individuals from among the sons of his paternal uncle, and for a slave from amongst the slaves of his father. They went into the presence of the 'Emír without obtaining permission, and they fell on him. There was with him one of his slaves, who, when he beheld them, took up some one of his weapons, and made towards them. One of them separated himself to deal with him, and the two dealt one another blows until they both fell to the ground slain. The rest of the party went forward against the

'Emír, and they slew him in his place. The troops assumed the defensive, wherefore it was said to them: "Ye are all of you under safeguard and under our responsibility." So they went forth and no one molested them. His slaughter occurred on the 14th of Dhú'l-Qa'da in this year 754 (11th December,
f°v1 1353), and the judge 'Afífu'd-Dín 'Uthmán son of Suleymán son of Ṭalḥa the Dúrite was appointed in his stead. He arrived and set in order the circumstances of the people.

And in this year 754 the Sultan went down to Zebíd towards the end of the month of the former Rebí', remaining there a certain number of days. He went back up to Ta'izz in the beginning of the month of the former Jumádá (June). On taking up his abode in Ta'izz he named the judge Jelálu'd-Dín 'Aliyy son of Muḥammed son of 'Ammár wezír over the sovereign court. But on the first night of his assumption of the office of wezír the saddlery office was burnt down, with everything it contained, of gold, silver, jewels, saddles, and other things besides, to the value of three hundred thousand ducats.

And in the month of Rejeb (August, 1353) the Sultan engaged mercenary troops and set out for the Mikhláf,[1346] halting in the Dáru's-Selám[1347] palace in Jubla. The eunuch Ṣafiyyu'd-Dín 'Ebú-Mel'aq, Ṣárim son of Ḥubájir, and the Sheykhs, the sons of Náji, encamped at Maṣál,[1348] having with them, of the troops, four hundred horsemen and eight thousand footmen.
f. 270a The 'Emír Bahá' the Sunbulite, and the judge Shihábu'd-Dín 'Aḥmed son of Qabíb, with the 'Emír Bedru'd-Dín 'Aliyy son of 'Ismá'íl son of 'Enás, lay at Mudeyn,[1349] having with them, of the troops, a hundred horsemen of the household forces, fifty
f°v1 of the Kurds, with four thousand footmen. So the troops surrounded the mountain, and straitened the people of Ba'dán to an extreme degree.

So when the Seyriyy[1350] saw the straits to which they were reduced, and also the multiplicity of the 'Emírs, he had recourse to a stratagem in the conjuncture, for he was a cunning, wily man. So he sent for a dervish of the tattered order, gave him some money, and promised him some more, saying to him:

"I want from thee that thou shouldest advantage me, so that I may advantage thee." He replied: "And in what can I advantage you?" He said: "Proceed thou to the tent of the Sultan and say, 'For this present moment I have with me a piece of sincere advice for the Sultan, and I wish to be face to face with him; but I will not tell it, save unto him.' And so, when thou shalt have entered into the presence of the Sultan, thou shalt say unto him, 'O our lord the Sultan, I am a dervish of the tattered order, and this past night I was in such and such a mosque in Ba'dán; and when it was midnight, there came a party into the mosque and remained awhile; then another party arrived, who turned out to be people of Ba'dán and a number of the men of Shi'r; these came to a pact, and they made oath mutually that the men of Shi'r shall come down to you as discontented men and as being ready to rise in your favour for the purpose of commencing hostilities against the people of Ba'dán; but that when hostilities are so commenced, and you have gone up to do battle, they shall surround you and signal to the people of Ba'dán to fall on and attack, so as to make you their prisoner; and they will come to you to-morrow morning or the day after. But, by God, we have already received your alms more than once, while your favours to us and to others beside us have been many; so I have wished to acquaint you with what they have unanimously set their minds upon; therefore do you not go up save in a state of preparedness.'" The Sultan said to him: "God grant a blessing to thee"; and he made a present to him of about fifty ducats.

Now the men of Shi'r had been fighting in a very conspicuous manner for the Sultan, and the judge Jemálu'd-Dín had expressed to the Sultan his gratitude towards them, praising them to him by word of mouth and in his correspondence. When the festival was near at hand, the judge Jemálu'd-Dín commanded them to go down to the sacred gate on account of the festival; the idea being present to the mind of the judge Jemálu'd-Dín that the Sultan would confer on them dresses of honour, would bestow favours on them, and that

they would increase thence in zeal for the combat, preserving also, even more, their fidelity. But when the Seyriyy learnt that they designed to come down to the Sultan's court, he concocted this plot. So when they came down to the sacred
f. 270b court the Sultan called for the bearers of his weapons, with a company of the Ghuzz (Kurdish) tribesmen, and arrested seventeen of their Sheykhs, whom he immediately put in bonds and sent up to the castle of Ta'ker. Such of their companions as were able to save themselves escaped by flight.

When the men of Shi'r heard the news they attacked the camp and seized the judge Jemálu'd-Dín Muḥammed son of Ḥassán, as also the 'Emír Bahá' the Sunbulite, and burnt the
f. v.e ballista. On this the camps were broken up, the Kurds fled to Dhemár, and the Sultan repaired to Jened. Rebellion spread continuously, and trouble broke out in every district. And in this year 754 the judge Jelálu'd-Dín 'Aliyy son of Muḥammed son of 'Ammár went down in the month of Dhú'l-Qa'da (December, 1353) to collect the revenues of the northern cantons.

f. 271a In the year A.H. 755 (A.D. 1354–5) the judge Shihábu'd-Dín 'Aḥmed son of Qabíb obtained the issue of the Sultan's order to the lord of Feshál to make a foray with the divinely aided troops against the 'Esh'arite tribesmen, and to bring the Qureyshite villagers to make the foray against them with him. He wrote also to the Qureyshite men, commanding them to make the foray against those 'Esh'arite tribesmen in accordance with the august order received. Lájín the commandant went forth, therefore, from Feshál with the Sultan's troops, and the Qureyshiyya villagers also went forth in their complete array. But the troops began to act before the arrival of the Qureyshites. They combated mutually during an hour or so of the day, when the troops were routed and turned back frustrated. Upon this defeat of the troops the Qureyshiyya men advanced, and mutual severe fighting again took place until a number were slain on each side. They then separated. But the Sheykh 'Aḥmed son of 'Umer said: "O ye men, we have not the force to fight

against the Sultan; do ye therefore get you up out of the region." So they got them up out of it, and scattered themselves in the vale of Zebíd and in the vicinity. Their departure from the region was the cause of the devastation of the whole of the low-lying western hot sea-coast lands. And this because the Ma'áziba tribesmen made a compact, they and the villagers of Qureyshiyya, to work mischief. So they devastated the vale of Zebíd and the vale of Rima' by little and little. The 'Esh'arite tribe had been a buckler to the two valleys and a bridle on the heads of the Ma'áziba. When the 'Esh'arites disappeared from the country the Ma'áziba became dominant and found an abode on the border of the lands. P v٥

After this the judge Jemálu'd-Dín 'Aliyy son of 'Ammár came back from the northern cantons in the month of the latter Rebí' in this year 755 (April–May, 1354). There were in his escort a number of Ghuzz (Kurds) belonging to the garrisons, about a hundred horsemen. They agreed in their counsels to make a foray on the Ma'áziba; so these said troops set out against them on Sunday the 25th of the latter Rebí' (7th May), when the Ma'áziba were camped on the borders of the vale of Rima' after devastating Mukhayríf. Their horsemen had by that time become numerous. So when the troops came up with them they absconded from them by night marches until the troops had taken somewhat of their cattle. Then the Ma'áziba horsemen gathered together to their last man, and charged against the troops when these latter had scattered themselves, and put them to a complete rout. The commandant Lájín was killed, and with him were slain a number of the troops; they captured also a considerable amount of their horses. The son of Sumeyr then returned to Feshál, and remained there until the month of Ramaḍán, while Shujá' son of Ya'qúb arrived as 'Emír in Rima', where he stayed until the end of the year. f. 271b P v٦

In this year 755 the Sultan despatched a magnificent present to the lands of Egypt, the eunuch Ṣafiyyu'd-Dín Jewher the Riḍwánite proceeding in charge of it. But a coral reef encountered them near to Jebelu'z-Zaqr,[1351] and the ship foundered

in which was the eunuch; so he perished, as also a number of those who were with him. This Jewher the Riḍwánite was a classed man among the governing order, well known for his generous disposition, exalted views, and pleasant manners. He served the noble princess the lady of the eunuch Shihábu'd-Dín Ṣaláḥ, mother of our lord the Sultan Melik Mujáhid, who made him steward of her household, and entrusted to him the whole of her affairs. So he rose in grade, proved himself a man of exemplary conduct, and experienced the utmost possible consideration from the Sultan, who referred many matters to him, and named him ambassador with the former present when the eunuch Khuḍeyr died. He acquitted himself well on that occasion, and came back in good health. He then appointed him to accompany this present offering, when he met his death, as we have related, in the month of Dhú'l-Ḥijja in this year (December, 1354–January, 1355). He was buried in the cemetery of the Sihám gate (of Zebíd). May God, who be extolled, have mercy on him.

In the year A.H. 756 (A.D. 1355–6) the might of the Arab malefactors grew apace in the western seaboard countries. The
f. 271v Ma'áziba tribesmen, the Qureyshiyya villagers, with the archers (Rumát)[1352] of Basiṭ and Qaḥrá', gathered together, and they who adhered to them, attacking the village of Mukhayríf in a body together in the latter part of the month of Muḥarrem (February, 1355). They surrounded the village, and the people of the village came forth to do battle with them. Then was killed the Sheykh 'Aḥmed son of 'Umer son of 'Abdu'lláh the 'Esh'arite; and there fell with him a number of the people of the village. The combat took place late in the day, and when they arose at dawn they departed from the village. With its devastation a number of the villages in (the vale of) Rima' became ruined; as, Ruqba, Mekábira, Ḥilla, Muqtera'a, Miḍrab,
f. 272a Baṭṭa, Kuḥlániyy, and Maḥall-Kehlán.[1353] Some villages also of the vale of Zebíd were devastated, but they recovered themselves after a time, while those villages we have enumerated of the (vale of) Rima' never recovered, with the exception of Ruqba,

the inhabitants of which came back and dwelt in it awhile; then it was deserted also, and ultimately they came back. But as to the (other) villages mentioned, not one of them has recovered itself up to this our present day.

The Qá'ishite was then made governor, and he made himself responsible for the vales of Zebíd and Rima', with Qaḥma. But the districts laid petitions before him, and he knew not what he should do; so he demanded from the vale of Rima' fifteen thousand (ducats?). When the Sultan had ascertained his incapacity, he dismissed him and set up as 'Emír the judge Jemálu'd-Dín Muḥammed son of Ḥassán, the wezír; whose nomination took place in the latter part of the year 756 aforesaid (January, 1356). f. 271ᵃ

In the year A.H. 757 (A.D. 1356) the depredations of the Arabian tribesmen grew worse and worse in the western seaboard countries. The horsemen of the Arabian malefactors multiplied; they devastated a number of villages, the roads became impassable, and the Qureyshiyya villagers joined themselves to the Ma'áziba tribesmen, who now began to make forays on the borders of the cantons, in order to murder, pillage, and destroy by fire. f. 272ᵇ

In this year the Sultan bestowed on his son Melik Ṣáliḥ the fief of Qaḥma. He journeyed thither; but the power of the Arabian tribesmen had already attained to vast proportions, their depredations had greatly increased, and he consequently could do nothing, but became, as it were, blockaded. Afterwards, the judge Jemálu'd-Dín Muḥammed son of Ḥassán got together such troops as he had with him in Feshál, sent for the force that was at Qaḥma, collecting therein a numerous array also of Arabian tribesmen, with which he went to attack (the village of) Qureyshiyya. But the Ma'áziba men made a foray with their horsemen and their footmen, the troops were routed, and a party of their foot were slain, as also a number of their horsemen. Among those killed was the 'Emír Seyfu'd-Dín the Shihábite, marshal of the household to Melik Ṣáliḥ, who was a horseman of great valour. The fight occurred on Saturday

the 28th of Dhú'l-Ḥijja, in the year 757 (23rd December, 1356). The judge Jemálu'd-Dín Muḥammed son of Ḥassán carried off from (the vale of) Rima' seventy odd thousand (ducats?), and the Sultan thanked him for his zealous endeavours.

f٧٩ In the year A.H. 758 (A.D. 1356–7) the judge Jemálu'd-Dín Muḥammed son of Ḥassán was removed from (the vale of) Rima', and Melik Ṣáliḥ was appointed thereto, while the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥasan, of Aleppo, was named to Qaḥma.

And in this year the merchants came from the northern cantons with a number of horses, with which they intended to go to the fair at 'Aden, as was their common practice. When they entered Feshál the 'Esh'arites saw them; they also saw the spread of misdeeds in the districts; so they took the whole of the horses that had been brought to them. This taking of the horses by them was, as was said, with the connivance of the governor, who was the 'Emír Bedru'd-Dín Ḥasan son of Yásák. So when they mounted the horses the Ma'áziba men offered resistance to their penetrating into the vale of Rima'. The Sultan then gave orders for the arrest of the 'Emír aforesaid, and he was arrested in the month of Ramaḍán. He who arrested him was the 'Emír Bahádir the Mujáhidite, who was at the time commandant of the life-guards at the court. He took him up to the Sultan under escort, who gave orders for him to be hung, and hung he was in the latter part of Ramaḍán aforesaid (September, 1356).

Melik Ṣáliḥ came down to his fief, Feshál, in the month of Shewwál (September–October, 1356), and after him descended also the wezír Jemálu'd-Dín Muḥammed son of Ḥassán with troops of the household to the number of about seventy horsemen,
f. 273a besides the array of Melik Ṣáliḥ.

f٨٠ And when the Ma'áziba men from the vales of Zebíd and Rima' made resistance to the assembling of the 'Esh'arite men in Feshál, the Ma'áziba gathered together, attacked the city of Qaḥma, burnt and devastated it, pillaging the inhabitants in the most unsparing manner. The governor thereof transferred

himself to Beytu'l-Faqíhi-'bni-'Ujeyl (the town named "The House of the Jurist the son of 'Ujeyl"), with his women and his baggage.

And when Melik Ṣálih arrived at Feshál, and with him the wezír and the troops in his suite as we have recorded, the 'Esh'arite men migrated from Feshál to the village of Ghazzálún [1354] at the very head of the vale of Rima', where they settled, abandoning all the rest of the country out of fear for the Sultan. The Ma'áziba had begun to make forays into the vale of Zebíd, passing by the borders of Mukhayríf, which was desolate, without inhabitants. Their attacks in that direction became frequent, and they were pursued by a party of the 'Esh'arite men of Ghazzálún, who killed three individuals from among them, all horsemen, (and one of them) being Ḥasan son of Behíla, who was a great man among them, both from his age and the esteem that he was held in. His slaughter occurred in the month of Shewwál of this year (September–October, 1356). The Ma'áziba sent messengers to all the other depredating tribes of the Arabians, such as Qaḥrá', the archers of Basíṭ, the Maqáṣira [1355] of the north, and the 'Ámirites. The (tribe of) Dhu'ál [1356] came together to the very last of them, and all the villagers of Qureyshiyya, horse and foot; they advanced against the 'Esh'arites in (the village of) Ghazzálún, leaving the bulk of their horsemen and footmen in three ambushes at a distance to the west of Ghazzálún. About twenty horsemen went to them from the east of the village and drove away the ٢٨١
cattle of the 'Esh'arites, travelling with them towards those places of ambush aforesaid. (The 'Esh'arites pursued them), and the ambushes sprang up against them, so that none of the 'Esh'arites returned in that night, save such as were not well known. The episode occurred in the first part of the night, and the majority of those present did not know the 'Esh'arites, some of them not even knowing each other. This took place on Tuesday the 27th of Dhú'l-Qa'da (10th November, 1356). There were slain at the time of the 'Esh'arites and of those who were with them thirty-seven individuals, of whom twenty-

five were horsemen, so that their race was rooted out. Among those slain at the time were Jelál son of Mu'aybid, 'Abdu'lláh son of Qulqul, the son of Qarín, and 'Ebu-Bekr son of Deber, who was the most expert horseman of the men of his time and also the bravest of them.

And on the 28th of Dhú'l-Qa'da the Ma'áziba attacked Feshál at dawn, when Melik Ṣáliḥ, with the wezír Muḥammed son of
f. 273b Ḥassán, and those of the troops who were with them, went forth and betook themselves to the city of Zebíd. Feshál then became waste, and all government was abrogated in the whole of the vale of Rima'.

In the year A.H. 759 (A.D. 1357–8) the Sultan came down to Zebíd with a goodly array of troops and sent for the son of Míká'íl at Ḥaraḍ, who also came to court with a force of troops, and in his suite there came besides a company of the Ghuzz (Kurds) of the garrisons. The Sultan then went forth with an
f.٨٢ imposing column in quest of the Ma'áziba tribesmen and the villagers of Qureyshiyya. But they moved away from their villages, and the Sultan did not succeed in getting at any one of them; so he burnt their villages and returned. In this expedition there was killed a slave of the son of Míká'íl, named Yáqút, who was a valorous horseman, only that he did not know the localities; so when he got separated from the army he was slain.

f. 274a When the Sultan had returned to Zebíd, he sojourned there awhile, and afterwards went up to Ta'izz. The son of Míká'íl, too, went back to his country, Ḥaraḍ. The Sunbulite, furthermore, proceeded to his fief, Jeththa. The Ma'áziba, with the other depredators, then came down to their villages. When they had settled themselves they sojourned for a while, and then assembled to attack Kedrá', in the month of Ṣafer towards the latter part thereof (February, 1358). They laid it waste and set fire to it, so that all government was done away with in the vale of Sihám. Devastations and depredations became continual, the roads were barred to all traffic, and the inhabitants of Zebíd could not communicate with the people of Mehjem, nor those of Mehjem with the men of Zebíd.

On the 7th of Sha'bán in this said year 759 (14th July, 1357) the Ma'áziba and other depredators attacked the date plantations of the vale of Zebíd, and plundered their inhabitants, so that all government was banished thence; the inhabitants went forth out of it without food for one of them for a single day. They then shared out those plantations among themselves, the 'Ebyaḍ being taken by the villagers of Qureyshiyya, the upper plantations by the Benú-Ya'qúb section of the Ma'áziba, and ١٣٨٣
the lower plantations by the Benú-Beshír. The inhabitants and proprietors of those date gardens ceased to have any hold of their possessions, of which the Arabian tribesmen took the whole.

On the 25th of Shewwál (28th September) the depredating gangs of the Ma'áziba, of the archers, and of Qaḥrá', assembled and attacked Jeththa, the 'Emír of which was then Bahá'u'd-Dín the Sunbulite. The Arabian tribesmen surrounded the village and all who were in it. The 'Emír Bahá'u'd-Dín and those with him sallied forth against them, and fought strenuously. A party of the troops were slain, as was also Muḥammed, the son of the Sunbulite with his brother Muqbil; and 'Ebú-Bekr received a very severe wound, so as to be reckoned among the number of those killed. The Sunbulite and those who were with him of the remnant of the troops retreated to Mehjem, the 'Emír of which was at that time Kemál son of the Tihámite.

After this the Arabian tribesmen came together, all of them, in the month of Dhú'l-Ḥijja in the year 759 aforesaid (November, 1357), and sent to the inhabitants of Surdud, stirring them up to an attack on Mehjem. The chief of the Benú-'Ubeyda was at that time Ḥasan son of 'Ebú'l-Qásim, and the chief of the Zeydiyya sectarians was the son of Ḥufayṣ. So they agreed as to the attack on Mehjem for Monday the 3rd of Dhú'l-Ḥijja in the said year. The Ma'áziba, the archers, and the men of Qaḥrá' came to Mehjem on the appointed day before the sun was risen; but the men of Surdud were late. A defeat, therefore, befell the Arabian tribesmen, and there ١٣٨٤
were killed of them more than a hundred men. The son of

f. 274b Ḥufayṣ, with his people of the Zeydiyya, and Ḥasan son of Ebú'l-Qásim the 'Abdite, with his men of the Benú-'Ubeyda tribe, were advancing and were met by the fugitives of the Arabian tribesmen; so they returned to where they had come from.

In the year A.H. 760 (A.D. 1358–9) the judge Shihábu'd-Dín 'Aḥmed son of 'Aliyy son of Qabíb came down (from Ta'izz), and with him descended one of the sons of the Sultan, his son named 'Aḥmed Náṣir, with a goodly array of household troops, and he stayed in Zebíd as a reinforcement. The horsemen of the Arabian tribesmen used then to prowl around the city every day, never being out of sight.

And when the middle day of the month of the latter Rebí', (14th March, 1359) was come, the Sheykh 'Ebú-Bekr son of Ghuráb the Qureyshite, known by the nickname of Hiball (the giant), came on business to Zebíd. He was one of the astute men of his time, and he had with him a son of his paternal uncle, 'Aliyy son of Muḥammed son of 'Umer son of Ghuráb. It was customary with the Arabian tribesmen at that juncture that whoever had business that called him to the city would come and wait outside the city on his horse; and whomsoever he met with of the firewood dealers, grass-cutters, or the like, he would send him with a message to whomsoever he desired of his acquaintances to ask of him the matter on account of which he was come, and to inform that person of the spot where he himself was to be found. So when the giant, with the son of his paternal uncle, had arrived as we have mentioned, the two sent a messenger to the 'Emír Ṣárim son of Neshwán, who
f.A8 used to make a show of sincerity, he and others besides, because
f. 275a of the need of the people for them.

When the messenger came and told him of their whereabouts, he prepared for them a delicate repast; for so used he to do, and others as well. But then he put into the food a large quantity of the extract of Indian hemp.[1357] He also sent out for them some perfumed water, in which, too, there was some extract of hemp. The two ate as much as satisfied them, and

both drank of the water. They then waited in expectation of the matter on account of which they had come. The hemp began to take effect on both of them in a very marked manner. The giant was not accustomed to make use of intoxicants; but when he felt within himself the effect of relaxation that was perceptible to him, he comprehended that the food had been drugged. The son of his paternal uncle was given to the use of intoxicants, and on that very day he had taken somewhat of the kind; and when he began to feel affected in the same way, he supposed that it was the result of the intoxicant he had made use of. And when they became both of them convinced of the mishap, they each rose up to mount on their horses. The giant mounted; but the son of his paternal uncle was unable to stand up away from that place of his, though it is also said that he mounted and fell off from his horse. The giant took hold of his horse, and went off with the two horses together. This act of Ṣárim son of Neshwán was committed at the suggestion of the son of Qabíb, who had already sent a body of the troops then to the Date-Gardens Gate (Bábu'n-Nakhl),[1358] and had stationed another body of them on the city wall to witness what might arise out of the incident. ٣٨١

When these saw that the giant had already mounted one horse and was leading away the other by its rein, they shouted after him, while the troops issued from the gate and arrested 'Aliyy son of Muḥammed, whom they found prostrate and unconscious of all things. So they set him on a camel and took him into the city. As for the giant, he pushed on his horse when the troops came out of Zebíd, and as he was pursuing his course along the road he fell; for matters had become serious with him, and the day had become sultry, so that he pitched as though diving. The two horses continued to follow one another until they entered Qureyshiyya. Then a shouter shouted in the village, and the inhabitants of the village went forth examining, to follow up the tracks of the horses until they found the giant dead, his body being already fissured, through the vehemence of the sultry heat. So they

bore him away and buried him. The son of his paternal uncle remained in fetters in Zebíd until the Sultan came down in Dhú'l-Qa'da.

And on Wednesday the 5th of Ramaḍán there fell a violent rain in the city of Zebíd and its environs. Its commencement was at the time of the summons to the service of afternoon worship, (and it lasted) until the interval between the evening
f. 275b and the nightfall services. Many houses fell in upon their inhabitants, and there died under the ruins, according to what I have heard, in the city of Zebíd about eighty human beings. There was not left one house out of all the buildings of the city that had not some partial damage done to it, while some of
f.A٧ them were enveloped in ruin, and these not a few too.

In the month of Dhú'l-Qa'da the Sultan came down to Zebíd with a goodly array of forces, intending to go forth against those of the Arabian tribesmen that were committing havoc. He sent to the 'Emír Núru'd-Dín Muḥammed son of Míká'íl,[1359] but he would not come. On the contrary, he put him off with letters time after time. For a party of his intimates had already suggested to him in glowing colours that he should make himself master of the northern cantons,[1360] these being Síhám, Surdud, Mewr, and Raḥbán ; that he should leave Dhu'ál and Rima' desolate ; that when he had fortified himself with the revenues of the afore-recited cantons and gained the mastery over them, he should then attack Zebíd, when the whole of the low-lying seaboard countries would range themselves in his interest, they being the sources of the public revenue. The Sultan and all besides would then lose the power to stand up against him. These suggestions took a hold of his mind, and he pictured to himself that it would prove so without fail. So he refused to come in to the Sultan. It happened by the ordinance and predetermination of God that disease broke out among the horses in the train of the Sultan and others, which is termed *mishfer* (sore lips ?) or, as some have said, *musheyfir* (little sore lips ?) ; so that, in a short space of time, a large number of horses perished belonging to the Sultan and the

troops, to such a degree that it well-nigh involved the whole of them. The Sultan deferred, therefore, his project of a campaign at this conjuncture.

And in this year 760 there died the judge Jelálu'd-Dín ٣٨٨
'Aliyy son of Muḥammed son of 'Ebú-Bekr son of 'Ammár, who was at the time invested with the office of wezír to the Sultan. He was possessed of a talent for leading and governing; he was wise, calm, and of good moral conduct. Before his appointment to the wezírate he had been controller at 'Aden. His death took place on the 23rd of Sha'bán in this year (17th July, 1359). May God, who be extolled, have mercy on him.

In it there died also the 'Emír Ṣárimu'd-Dín Dáwúd son of 'Ibráhím, the Demir-Dashite, who was a great 'Emír, of exalted views, a grandee among the 'Emírs, with great credit in the Sultan's estimation, of excellent moral conduct. His death occurred on the 30th of Ṣafer (29th January, 1359). May God, who be extolled, have mercy on him.

In the year A.H. 761 (A.D. 1359–60) the Sultan went up from f. 276ᵃ
Zebíd on the 1st of Ṣafer (21st December, 1359), and when he had settled down in Ta'izz the judge 'Afífu'd-Dín 'Uthmán son of Suleymán son of Ṭalḥa the Dúrite came down with a body of troops, and remained as commandant in Zebíd in place of the judge Shihábu'd-Dín 'Aḥmed son of Qabíb, the son of Qabíb going up to the august court.

Devastation had already asserted its sway over the greater portion of the western low seaboard districts, only three or four villages being left, besides the city, in the vale of Zebíd. The horsemen (of the Arab depredators) continued to prowl around this latter every day.

And in this year 761 there came to the city of Mehjem the ٣٨٩
great Sheríf 'Aliyy son of Muḥammed, known as the son of the slave-girl 'Ibnu'l-Járiya. He had with him a company of the sons of Ḥamza, Sherífs. The 'Emír of the town, Shujá' son of Ya'qúb, the commandant of the place at the time, the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥátim, and some of the Ṡheykhs of the Arabian tribesmen, went forth to meet him.

And when they stopped in the parade-ground, and sought to play a joust, they began to quarrel about the precedence and came to mutual blows. The people of the city and such of the troops as were with them retreated into the city, and opposed the Sheríf and his suite from entering the city. Then the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥátim composed their difference, they entered the city, and the Sheríf took his seat in the palace. Afterwards one of the slave lads, attendants on the Sherífs, made a mistake against one of the inhabitants of the city. He was arrested and brought to the Sheríf, who ordered his hand to be cut off, and it was cut off immediately. The Sherífs were angered, and they went forth out of Mehjem to return to their own country. But the Sheríf 'Aliyy son of Muḥammed remained, with a body of his attendants, the Sultan having given an order for a sum of money to be paid to him by the 'Emír Ṣárimu'd-Dín Dáwúd son of Khalíl, lord of
f. 275b Maḥálib. He moved, therefore, to Maḥálib for this reason; but the lord of Maḥálib put him off and gave him only an insignificant trifle. Then, when the Sheríf saw that he was overmatched by him as to the order for his payment, he went forth with a body of his attendants, entered the place where he was, killed him, and took from his house whatever he found of money, goods, beasts, and weapons. This murder of him
f. 276b was in the night before Friday the 16th of the former Jumádá in the said year (2nd April, 1360).

When the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥátim became informed of the murder of Dáwúd son of Khalíl, he sent a message to the leader[1361] Wehhás ('El-Qá'id) and despatched to him the troops of Mehjem, over whom he had already placed a Sheríf named 'Aliyy son of Ḥázim; and he ordered the leader to march with the troops and the Arabian tribesmen, in order to do battle against the Sheríf and to expel him from the dominions of the Sultan. The leader Wehhás set out accordingly, and the Sheríf, the son of Ḥázim, together with such troops as they had with them, and such Arabian tribesmen of the district, to go to Maḥálib. The Sheríf 'Aliyy son of

Muḥammed came forth to them, and begged of the leader that he would grant him the delay of that one day of his, when he would depart from the Sultan's dominions as soon as the night should set in. But the leader said that he should not depart, save at that moment; and that, if he did not depart of his own accord, he would himself expel him without his consent. Such a departure did not please him; so they fought a severe fight, and the leader was killed, there being slain with him nine individuals, the remainder being utterly routed. This happened on the Thursday the 22nd of the former Jumádá, f. 91 in the year 761 (9th April, 1360).

When the son of Ḥátim was informed of this, he decamped from Mehjem and returned to the Sultan. He went back by sea from the Ḥarda Coast (Sáḥilu Ḥarda).[1362]

And when the leader was killed as we have described, the Sheríf 'Aliyy son of Muḥammed journeyed from Maḥálib in the design of going to Mehjem, which he entered on Sunday the 25th of the former Jumádá (12th April), the head of the leader, and the heads of his followers who were killed with him, being borne aloft in front of him. When the Sheríf entered Mehjem, he seized its 'Emír Shujá' son of Ya'qúb, and appointed therein Kemál son of the Tihámite. He ceased not to torture the son of Ya'qúb until he perished under the severity of the infliction. His death took place in the night before Friday the 7th of the latter Jumádá (23rd April).

When the Sheríf had become master of Mehjem he sent a company of Ghuzz (Kurds) to Maḥálib, who halted in the garden. The Arabian tribesmen attacked them, they fled from Maḥálib, and the Arabians pillaged it and burnt it. After this the leaders (El-Quwwád)[1363] sallied forth from every canton and to every tribe from among the tribes of the Arabians, asking them to make forays against them. Therefore the Ma'áziba, the archers, and the Qaḥrá', as also the Arabian tribesmen of Surdud, gathered together and attacked the Sheríf in Mehjem. He went forth against them and routed them as far as Khazína.[1364] But they beat him up again the next day, and f. 277a

he went forth also to them and drove them to the outskirts of the city, where they dispersed themselves away from him. But they visited him afresh on the third day and surrounded the city. The Sheríf stood firm, resisting them until the close of the day; but afterwards he asked for an amnesty from the Ma'áziba, taking his departure with his baggage during the night. When they arose in the morning they entered the city, pillaged and burnt it, taking therefrom incalculable and unlimited wealth. This happened on Monday the 2nd of Rejeb in the year 761 (18th May, 1360). Thus ruin lorded it over the whole of the western low seaboard countries, nothing remaining except Zebíd and Ḥaraḍ.

Now it was, when desolation brooded over those districts as we have mentioned, that the 'Emír Núru'd-Dín Muḥammed son of Míká'íl sprang up and levied forces; for his soul had prattled to him of the realization of those things which his followers had pictured to him. He then sent for the Sherífs of Ṣa'da and others besides. When the troops had collected together around him in Ḥaraḍ, he placed over them as commander the 'Emír Shihábu'd-Dín 'Aḥmed son of 'Aliyy son of Sumeyr, who was a horseman, a princely man, with an eloquent tongue and keen mind. He marched with the troops from Ḥaraḍ to the village of Berza,[1365] where he established himself. Maḥálib was then a ruin; but he wished to restore it, so that the quarters of the troops might be in Berza. So he sent to the peasantry demanding from them the dues of the exchequer. But when his missive came to the Ḍammatites[1366] they refused to come in to him, sending to the Arabian tribesmen of Surdud and inviting them to come and fight him, by doing battle against him. These hastened to come to them with all speed. So there was collected together a force of the Arabian tribesmen, of those Ḍammatites with their allies, and of the tribesmen of Surdud, who attacked the son of Sumeyr and his followers in Berza. He went forth to oppose them with the troops under him, and a serious encounter took place. Defeat befell the Arabian tribesmen, and there were slain of them about three hundred men, among

whom were more than one hundred of the people of Wásiṭ.[1367] This event occurred on the 14th of Dhú'l-Ḥijja in this year 761 (25th October, 1360). When the battle was over, the son of Sumeyr and his followers among the troops marched to Maḥálib and took possession thereof; the Arabian tribesmen entering into subjection to them voluntarily or by constraint.

And in this year 761 died Melik Manṣúr 'Umer son of the Sultan Melik Mujáhid. May God, who be extolled, have mercy on him. f. 277b

In this year, again, there died a strange man in the mosque at Merthat,[1368] one of the villages of the vale of Zebíd. He had sojourned in the mosque for some time, and when he afterwards died no winding-sheet was found upon him. So they dug a grave for him and enveloped him in banana-leaves, binding these with a rag, and placing him in the grave. As he was lying still in the side-chamber of the grave, there came a certain Sheykh Yúsuf son of Nejáḥ the Ṣúfite[1369] with a cloth in which he intended to enshroud him, and found that they had already lowered him into the grave-chamber. So he went in, wishing to lift him out of the grave; but he found nothing in the grave f. 278a save the banana-leaves. He removed the banana-leaves from the grave, and they filled up the grave with earth without a corpse in it. This grave is well known as "the grave of the stranger."[1370] But God knows best.

In the year A.H. 762 (A.D. 1360–1) the troops went from the confines of Maḥálib to Surdud in the beginning of the month of Ṣafer (10th December, 1360). The Arabian tribesmen of Surdud gathered together in a mass at Beyt-Ḥuseyn,[1371] and issued from Beyt-Ḥuseyn to attack the troops. When they came face to face with these the tribesmen fled without fighting. The troops pursued them and killed a great number of them, though not so many as on the former day. They also stripped off much spoil from the dead, and they entered Beyt-Ḥuseyn. They burnt Beyt-'Abíd Sherja,[1372] and the villages of Buyút-Benî-Wehbán. This affair took place in the neighbourhood of 'Adábetu'l-'Arús. The troops halted in Beyt-

'Aṭá', and the Arabian tribesmen submitted, paid the dues of the exchequer, and became law-abiding subjects. The troops now proceeded to Mehjem and entered it on the 24th of the former Rebí' (1st February, 1361). So the troops acquired possession of the government of the whole canton.

On the 7th day of the month of Ramaḍán (8th July, 1361) the Ma'áziba and the villagers of Qureyshiyya came to blows,
f. 91ᵒ they being then all assembled in the date-groves of the vale of Zebíd. On that day were killed two sons of the 'Idhámite, two men of the Ma'áziba, whom the villagers of Qureyshiyya slew. They mutually conceived a dislike for one another then, but they agreed upon a truce until the work of the date-groves should be completed. The date-groves were at that time in their hands together. This was the beginning of the disagreement that broke out between them. So when the date-harvest was over, and each of the two parties had retired to his own home, the Ma'áziba made a foray in the latter part of the month of Ramaḍán, and killed a man of the Qureyshiyya villagers named Dáwúd son of Rizám. Later
f. 278ᵃ on they made another incursion in the beginning of Shewwál (1st August, 1361), in which they attacked the village. The men of Qureyshiyya came forth against them, and they fought in the neighbourhood of the houses apart from the village, when two of the men of Qureyshiyya were killed, one of them being called the 'Abbásite and the other the Ji'álite.

After this the villagers of Qureyshiyya asked for an amnesty from the Sultan, and made their submission. He granted them a full amnesty, so that they made their peace and asked for help from the Sultan against the Ma'áziba. The Sultan gave orders for them to be assisted, and troops went out to them. They made a raid on the 12th of Shewwál (12th August), and killed nine men of the Ma'áziba, one of whom was Ḥubaq son of
f. 91ᵗ Jeriyy. They burnt down over them Birrít and Kerbesiyya[1373]; they plundered them, and they drove them out of those borders.

The Ma'áziba now collected their horsemen and their footmen towards the end of Shewwál, and attacked the Qureyshiyya

village, the inhabitants of which went out to meet them. They engaged in battle, and there were slain of the Qureyshiyya villagers about forty men, among whom was 'Ísá son of Hiball (the Giant). There was also killed one man of the Ma'áziba, named Mufrej son of 'Es-ḥam. The villagers of Qureyshiyya carried out a foray afterwards, in the month of Dhú'l-Qa'da (September), and killed of the Ma'áziba, a man named the son of 'Aqíd, together with his son and (other) three individuals.

The Ma'áziba now collected a large force from the tribes of the north, and others, with which they attacked Qureyshiyya on the last day of Dhú'l-Qa'da (30th September), and they reached the upper end of the village. But defeat befel them, and there were killed of them and of those with them about three hundred men. This battle was famous, and the jurist Muḥammed son of Sirdáḥ the Qureyshite has sung in respect thereof:

"*Three hundred was their slaughter; not accurately, but approximately, for the information of the enquirer.*"

There were cut off, of the heads of those slain in this battle, more than a hundred, and these heads went up to Ta'izz, where the Sultan then was. He gave dresses of honour to those who went up with the heads.

The Sultan now equipped a goodly force under the command of the judge Shihábu'd-Dín 'Aḥmed son of 'Aliyy son of Qabíb and of the 'Emír Bahá'u'd-Dín Bahádir the Sunbulite, commanding them both to proceed to the northern cantons. So the two marched from Ta'izz to Zebíd. They then issued from Zebíd, having as their object to go to Mehjem with the troops under them. When they reached the middle of the country of the Archers (of the Level) the Arabian tribesmen collected together from every canton against them, attacking them with multitudinous hosts. The troops were forced back, and the son of Qabíb was killed. This encounter was within the limit of Sihám; but they had already gone forth from 'Awája.[1374] So the son of Qabíb was carried and buried at 'Awája; but

f. 278v

f. 278b

the Sunbulite retreated to the 'Ámiriyya tribe, where they attempted to kill him. He therefore marched to the Benú-Maqamma tribe, lords of Beytu'l-Mudewwer. He next marched from Beytu'l-Mudewwer to Zeydiyya.[1375] The battle had occurred on Tuesday the 11th of Dhú'l-Ḥijja in this year 762 (12th October, 1361).

When the son of Sumeyr was informed—he being in Mehjem, as we have related—that the Sunbulite had arrived in Zeydiyya, he collected large levies, sent for the Arabian tribesmen, and attacked the Sunbulite in Zeydiyya on Tuesday the 25th of Dhú'l-Ḥijja in the same year (26th October). The Sunbulite went forth to the castle of Menábir, and remained there some time, returning then to the Sultan by way of the mountain.
f°1^ The rest of the defeated troops returned also to the Sultan, who gave them dresses of honour, made them presents of money, and served out to them horses and arms.

In this year 762 died the noble princess, lady of the eunuch Shihábu'd-Dín Ṣaláh,[1376] mother of the Sultan Melik Mujáhid. Her demise occurred in the city of Ta'izz, and she was buried in her mausoleum so well known there. She was an auspicious woman, wise, right-minded, prudent, mild, munificent, generous, with a talent for ruling and directing, noble of soul, and soaring in her endeavours. When her son the Sultan Melik Mujáhid became absent in Egypt—his absence from his dominions lasting fourteen months, while she was the prop of the country—she held the territories with a firm grasp, and kept the troops in tranquillity. There was not in that prosperous epoch a more happy year than this for plenty, security, justice, and kindness. She left also some glorious monuments for religion. She loved the doctors of the holy law and the righteous, whom she used to honour, exalt, and magnify. She used to go about to people's houses and enquire after their welfare with abounding gifts; and seldom does time produce her like. How very worthy was she of the words of 'Ebú-Ṭayyib 'El-Mutenebbi, where he sings:—

"*And if (all) women were like her whom we have spoken of,* ١٩٩
verily, women would be superior to men.
It is no slur on the sun to have a feminine name; nor is it f. 279ᵃ
a cause of boasting to the crescent that it is made masculine."

Among her religious monuments one is the college, extensive and celebrated, known as the Ṣaláḥiyya, in the city of Zebíd. She instituted therein a precentor, a mu'edhdhin, a sexton, a hydragogue for the water to the lavatories therein, a professor of the canon law, a professor of the apostolic tradition, a professor of syntax, and students in each one of the said branches, together with a teacher and orphans (to learn the Qur'án). She gave in mortmain trust, of the best of what she possessed, a quantity enough for the maintenance of the whole. She also built, opposite to the college aforesaid, a dervish conventicle, in which she placed a sheykh, a steward, and paupers, giving in mortmain trust for them a handsome trust estate, goodly and sufficient. She further built a college in the village of Muselleb, in the vale of Zebíd, instituting therein a precentor, a mu'edhdhin, a sexton, a hydragogue, a teacher, and orphans to learn the Qur'án; also a professor according to the rite of the school of Sháfi'í, a professor according to the rite of the school of 'Ebú-Ḥanífa, with students in both rites, and a fountain for watering cattle and other things. She also built a mosque in the village of Tureyba in the vale of Zebíd, instituting therein a precentor, a mu'edhdhin, a sexton, and a teacher, with orphans ٥٠٠
and students to read the Qur'án; also a fountain for watering cattle. Moreover, she built in the village of Seláma a college, the one to the right of him who is proceeding by the road to Ta'izz. She established therein a precentor, a preacher, a mu'edhdhin, a sexton, a hydragogue for the water to the lavatories and to the drinking fountain there; also a teacher, with orphans to recite the Qur'án, a professor for jurisprudence according to the school of the protojurist Sháfi'í, a professor of the apostolic tradition, and students under each professor. She

devised in mortmain trust for the whole a fine trust estate, exquisite, sufficient and to spare for their maintenance. She also built a mosque in the city of Ta'izz, in the Mejelliyya quarter. In short, her deeds in the good cause were many. Her death took place on the 22nd of the latter Rebí' in this year 762 (28th February, 1361). May God, who be extolled, have mercy on her.

f. 279b In the year A.H. 763 (A.D. 1361–2) Melik Ṣáliḥ and Melik 'Ádil rebelled against the father of them both, the Sultan Melik Mujáhid, their departure from Ta'izz occurring on the 10th of Ṣafer (19th December, 1361); though God knows best.

In the same year the Maqásira tribe murdered the brother of the son of Sumeyr; in consequence of which his brother, the 'Emír Shihábu'd-Dín 'Aḥmed son of Sumeyr, made a foray against them, and plundered their country, burning it also, and not meeting with any one of them. His murder took place on the 18th of the month of Muḥarrem (17th November, 1361). When the son of Sumeyr came back from his foray against the Maqásira tribe, he went up to the castle of Menábir and
o·1 captured it. This occurred on the 24th of Muḥarrem (24th November), though God knows best.

In this same year 763 the son of Míká'íl proclaimed himself Sultan. This was in the month of Ṣafer (November–December, 1361). The preachers recited the sermon in his name in Mehjem, Maḥálib, Ḥaraḍ, and the villages attached to them in the canton aforesaid. Coin was also struck in his name. He was called in the sermon the Sheríf, the illustrious, the high-born, descended from him whose grandfather was made to journey by night in the night preceding Monday to the spot at two bow-gapes' (*qábi qawsayn*) interval (from God's presence), Muḥammed son of Míká'íl the Ḥuseynite, the Fáṭimite, the descendant of the Prophet. His title of Sultan lasted twenty-four months, commencing in Ṣafer, A.H. 763, and ending on the last day of Muḥarrem, A.H. 765; though God knows best.

In this year 763, also, was murdered the Sheykh 'Aḥmed son of Ḥufayṣ the Zeydite, who was Sheykh of the Zeydites in

his epoch. The son of Sumeyr tortured him in Mehjem until he killed him in the night before Thursday, one of the nights of Rejeb in this year (May, 1362); but God knows best.

On the 29th of Rejeb in this year 763 (22nd May, 1362) the 'Emír Bahádir the Sunbulite made a foray against the Ma'áziba tribe, the villagers going on the expedition with him from Qureyshiyya. They burnt 'Aqṭa'iyya, and they killed three of the horsemen of the Ma'áziba, they being the son of the Yemenite, the son of the 'Uneyzite, and the son of Khalef the Mekínite. The Ma'áziba had gathered together and attacked Qureyshiyya in a state of inadvertency on Thursday the 14th of the latter Rebí' in this year 763 (9th January, 1362), their advance being made against the lower village, the inhabitants of which came out against them. And when they drew up, they and the Ma'áziba, in their battle array, the inhabitants of the upper village advanced on their flank, and the Ma'áziba were routed utterly. There were slain of them about seventy men, of whom twenty-three were of the Kewákira, and the rest of other households of the Ma'áziba. Among those slain in that affray was 'Ebú-Bekr son of Ya'qúb, lord of Qámira,[1377] who was an irresistible horseman. Of the villagers of Qureyshiyya there were killed in the engagement seven individuals, among whom was 'Ibráhím the Zeyla'ite,[1378] a famous horseman. f. 280a ٥٠٢

On the 28th of Rejeb in this year 763 (21st May, 1362) there arrived at court the ambassadors from the lands of Egypt. These were the eunuch Ṣárimu'd-Dín Nejíb, the judge Jemálu'd-Dín Muḥammed son of 'Umer the Sheríf, the judge Jemálu'd-Dín Muḥammed son of 'Aliyy of Miyá-Fáriqín, and the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥátim. Together with them came a number of the Emírs of the Turks, and the Sultan accorded them a most excellent reception.

In the year A.H. 764 (A.D. 1362–3) Melik Mudhaffer rebelled against his father the Sultan Melik Mujáhid, and suborned the stranger slave-guardsmen who had come to court with the ambassadors. His departure from Ta'izz took place in the night preceding Monday the 26th of Muḥarrem (17th November, ٥٠٣

1362), after having broken into the field stable of the Sultan
f. 280b and taken all the horses that were in it. He took also from the camel-fold whatever he pleased. He then went down towards 'Aden, hired a number of the 'Aqárib tribesmen, and ordered them to proceed in advance of him against the gate of 'Aden. When they marched in advance of him, and he estimated that they were already in the gate, he followed them with those of the (stranger) slave-guardsmen who were in his retinue. But there met him on the road a camel carrying many melons, when the whole of the slave-guardsmen dismounted and ate their fill of those melons.

When the 'Aqárib tribesmen reached the gate of 'Aden, they stopped near to the gate-keepers, awaiting the arrival of Mudhaffer and those who were with him. But no sign of them appeared to these. And as their loitering about was much prolonged, the gate-keepers had their suspicions awakened by their long stay without any business. They therefore ordered them away from the gate, but these paid no attention to them. The gate-keepers found their replies incoherent, so they drove them away from the gate. But they would not be so driven away. It then appeared to the former that there would be a necessity to fight them and to close the gate. When they
٥٠٣ had barred the gate, then Mudhaffer and his companions came forward; but the opportunity was lost. The 'Emír and the people of the city came out, and they mutually did battle for a portion of the day, after which Mudhaffer went back to Lahj and 'Ebyen. The wezír, the judge Jemálu'd-Dín Muḥammed son of Ḥassán, was then in 'Ebyen, and Mudhaffer arrested him, as also his son 'Aliyy. He tortured both of them for some days, and then set them both at liberty.

When information reached the Sultan of what had happened on the part of Mudhaffer, he equipped a force against him, setting over it Bahá'u'd-Dín the Sunbulite, with one of the Ḥamzite Sherífs. The Sultan then journeyed to Juwwa, and the Sunbulite, with his followers, went against Mudhaffer. They encountered one another in a locality named Shurájiyy,

where the Sunbulite and those with him were defeated, and a party of them killed. The Sultan then went down to 'Aden by reason of this event.

And in this year 764 the Ma'áziba made their peace, and the Sultan granted them an amnesty, so that they went up to Ta'izz; and their Sheykh, who was named 'Akúr, had a meeting with the Sultan, and guaranteed to pacify the western low seaboard districts. The Sultan detached troops to Zebíd, ordering them to advance to Feshál and remain in it until its inhabitants should return to it and re-establish themselves there. The troops were then to advance from the place to Qaḥma and remain there until the restoration thereof also, after which they were to remove on to Kedrá'.

So when the troops were collected together in Zebíd, these troops and the villagers of Qureyshiyya made an arrangement for the slaughter of the Ma'áziba. Then the troops said to the Ma'áziba: "Verily we will not come forth out of the city until it become a certainty to us that you are peaceful." On this a number of their leading men came forward, entered the city, and made themselves at home there. And when they set about going forth to Feshál, the Ghuzz (Kurd troops) and the villagers of Qureyshiyya attacked the Ma'áziba and murdered of them twenty and odd men. The slaughter took place on Tuesday the 10th of the former Rebí' in the year 764 (27th December, 1362). There were among those killed on this occasion the Sheykh Muḥammed 'Akúr, who was at the time the Sheykh of the Ma'áziba tribe. There were killed with him two of his brothers; and there were killed at the same time 'Umer son of Suheyl, the son of 'Aqder, Ḥuseyn son of 'Ubáda, the son of the Foreigner, Suheyl son of Ḥáriq, and Mukeymin son of Fulán son of 'Aqder. The object was that those who were murdered were all of them horsemen and people of renown. Out of them a party escaped, who were with the judge Náṣiḥu'd-Dín 'Ebú-Bekr son of 'Aliyy son of Mubárek. He offered opposition to any assault on them; but fearing that they would be prevailed against, he

o.o

f. 281ᵃ

sent them to the prison, and they remained therein during the Tuesday, the Wednesday, and the Thursday. When Friday was come, the Ghuzz made an assault on them and slew them. They were upwards of ten men; so that the total of those
o·٦ who were murdered of the Ma'áziba were about forty men, all being horsemen.

When the Sultan went down to 'Aden as we have mentioned, he remained there and detached troops against his son Mudhaffer; but no one could manage to take him. And Mudhaffer was a very sharp, awful man, who visited people with the sword alone. He had already proclaimed a number of individuals lawful to be slain without any valid motive; and never did commiseration or mercy for anyone take a hold on him. For this cause did God, who be exalted, disappoint him as to the sovereignty. Verily He is knowing as to His servants, and a helper.

Now the Sultan Melik Mujáhid died in 'Aden during the space of his stay there. His death took place on Saturday the 25th of the former Jumádá in the year 764 (12th March, 1363). Those members of the state who were present were unanimous on the rise of the sovereignty of Melik 'Afḍal, opining that he was the most promising for the country and for the people. He was one of the party that went down to 'Aden with him in this journey, so that he was present at the death of his father.

f. 281ᵇ Melik Mujáhid, on whom may God, who be exalted, have mercy, was a prince auspicious, wise, sagacious, munificent, intelligent, brave, awe-inspiring, learned, acute, sharp, and witty. Of his generous and munificent actions one was that of which I was informed by the jurist and very learned precentor Jemálu'd-Dín Muḥammed son of 'Abdu'lláh the Reymite, who was one of those to whom the Sultan Melik Mujáhid particularly
o·v attached himself, and who said: "The Sultan Melik Mujáhid gave to me on the first day that I entered into his presence four piles (or rouleaux, bundles, or packets) of gold (coins), each pile of the weight of two hundred mithqáls, and on each of which was written—

"*When the world is munificent towards thee, then do thou act munificently therewith towards the mass of mankind before it become broken into.*

For munificence will not destroy it when it comes towards thee; neither will stinginess cause it to last when it turns its back (on thee)."

He was a graduate in a number of the subsidiary sciences, and it is even said that he was the most learned of the sons of Resúl. He was a poet and eloquent; the following words being of his poetry :—

"*I achieved glory with the points of the spears; greatnesses have not become subjected to us by powerlessness. With the sword have we obtained possession of Yemen. All subjects of honest pride that men claim for themselves we possess, and I am the most overwhelmed of the whole world in sovereignty.*

I am the lion-whelp of princes, the ornament of writers. Yúsuf[1379] *was my grandfather, and Dáwúd*[1380] *my father; then the martyr, the prince of refulgent illustriousness, and the murdered 'Aliyy*[1381] *of sublime rank, was our ancestor after our ancestor Resúl.*[1382]

If their high deeds have shone as the morning sun by report, ٥٠٨
high deeds from me are visible to the eye. I am as the lion when he flashes his eyes. I am as the lion when both f. 282ª
deaths and objects of desire overflow in my right hand.

I spend treasure and I hoard it not; the place where every suitor seeks for his object is in our direction. And when the companion trespasses, I dash him to the ground; when he turns his back, I pursue him not, and when he seeks refuge in my forgiveness, he is safe.

(These are) moral qualities resembling sovereignty as moral qualities. Yemen belongs to me through my ancestors of old, and afterwards the sovereignty of the north country through the water of heaven, who take tithes of the whole

people in spite of them, from here, and from there, and from everywhere."

He it was who made a city of Thu'bát, built its walls, and originated in it surpassing creations and delicious gardens, reared up therein admirable dwellings and unusual pavilions. Unto him belong the religious monuments, in Mekka the ٥٠٩ Honoured, of his college that adjoins the sacred precincts, in which the worshipper performs his devotions as he contemplates the holy House. He instituted therein a precentor, a mu'edhdhin, a sexton, a teacher, orphans, a professor, and students. He built also a college in the city of Ta'izz, making it withal a mosque in that quarter, the ward of Jubeyl. He instituted therein a precentor, a mu'edhdhin, a preacher, a sexton, a professor of jurisprudence, a professor of apostolic tradition, students, a teacher, and orphans to study the Qur'án. He placed in it a convent, and instituted in this convent a prior, a rector, and paupers. He furthermore built a mosque in Thu'bát, instituting therein a precentor, a mu'edhdhin, a preacher, an elder for apostolic tradition, a teacher, and orphans to study the Qur'án. He erected also a mosque in Nuweydira,[1383] opposite the gate of Zebíd, instituting therein a precentor, a preacher, a mu'edhdhin, a sexton, a teacher, and orphans to study the Qur'án, a hydragogue for the water, a professor for jurisprudence, and students. He built further, by the side of the garden of the level torrent-bed[1384] near Zebíd, a mosque, f. 282b in which he instituted a precentor, a mu'edhdhin, a sexton, a teacher, with orphans to study the Qur'án. He also built the western appendage to the mosque of 'Udeyna[1385] near Ta'izz. He built a college in the palace of justice at Ta'izz, placed in ٥١٠ it a convent, and instituted in it a precentor, a mu'edhdhin, a sexton, a prior, a rector, and paupers. He gave in mortmain trust for the whole handsome trust estates in the vale of Zebíd and Ta'izz, of the best of his freehold lands, with gardeners and builders.[1386]

He was a lover of the learned, and tender towards the

peasantry. He possessed excellent qualities, and did commendable deeds of justice and moderation in respect of his subjects. He was the first to make a rule of averages for the cultivators, and the first who increased unto them a fixed return in every fief of the lands held in fief. In the latter days of his life he deducted in favour of the peasantry one quarter of what they had sown. The peasantry were in a state of the greatest prosperity. May God, who be extolled, have mercy on him.

CHAPTER VII.

Narrative of the rise of the 'Afḍaliyy Sovereignty and of its events.

Thus hath said 'Aliyy son of Ḥasan the Khazrejite, on whom may God show favour in both worlds: "When the Sultan Melik Mujáhid, on whom may God, who be extolled, have mercy, died at the date mentioned above, the grandees of his court and the 'Emírs of his dominion were united upon the uprearing of the sovereignty of the Sultan Melik 'Afḍal 'Abbás son of 'Aliyy son of Dáwúd, for there was not among the sons of Mujáhid, present or absent of them, one who was more
011 right-minded than was he, nor wiser, nor preferable, nor better fitted to command, although there were among them some who were older in age than was he.

"*For youth is not a hindrance to staidness; in sooth, staidness is found in young men and in greybeards.*"

So those who were present, of the select and the common people, together with the foremost among the officers of state at the time, took the oath of fealty to him. And when homage to him had been duly performed, and his word became obeyed, he dispensed to the troops an ample largesse on that same day of his until the night.

In the morning he set out with his father towards the capital city of Ta'izz, the whole of the troops marching before him, after
f. 283a they had anointed the deceased with musk-scented perfumes, and placed him in a coffin of wood. His entry into Ta'izz took place in the latter part of the day on the Thursday the 30th of the former Jumádá in the year 764 aforesaid (23rd March, 1363).

He took up his abode in Thu'bát, and when it was dawn on Friday, the new moon day of the latter Jumádá, the people went down, select and common among them, and were present at the burial of the Sultan Melik Mujáhid. It was a day to be witnessed. The recitations of the Qur'án over him continued uninterruptedly for seven days.

Muḥammed son of Míká'íl had hastened forward his preparations in Ḥaraḍ, and had assumed domination over the northern cantons by reason of the rebellion of the Arabian tribesmen and the devastation of the low-lying western seaboard cantons. Melik Mujáhid had been diverted from him through the rebellion of his sons, who were Ṣáliḥ with 'Ádil, and Mudhaffer. The border regions were in a state of commotion, ٥١r and in every canton thereof a door had been opened for disorder of some kind.

When Mujáhid died, on whom be God's mercy, the thorn of trouble grew strong, and the covetousness of the son of Míká'íl for the countries increased as he opined that the death of Mujáhid was a means that pointed to the permanence of his rule as Sultan. So he collected his levies, and set out from Ḥaraḍ for Mehjem with an imposing force:

" *Who, when they jauntily strut along with trailing skirts, the illustrious among them cannot distinguish their shirts of mail from the like thereof, or from the turban-cloths.*"

He next detached his troops against Zebíd in successive parties. And when the Sultan became aware of this, he assembled the grandees of his state, distributed treasure among them, and gave orders for them to hire troops. He conferred a band of kettledrums and a banner on the 'Emír Bahá'u'd-Dín, commanding him to proceed to Zebíd. He took as his wezír the judge Jemálu'd-Dín Muḥammed son of Ḥassán.

The son of Sumeyr now advanced with the forces of the son of Míká'íl, intending to attack Zebíd. His arrival before Zebíd was on Thursday the 12th of Rejeb, in this year 764 (27th

April, 1363), with about seven hundred horsemen and footmen innumerable. And when he pitched his camp in 'Irq,[1387] opposite to Zebíd, there came forward from among his retinue the men of ten of the horses, who asked for an amnesty and sought for permission to enter the service. The acting administrator in
o11r Zebíd at the time was 'Ebú-Bekr son of Mubárek, surnamed Náṣiḥu'd-Dín, who was a wise man, sedate, determined in courage, clever in administration, and noble in disposition. He granted amnesty to the new-comers, and gave to all of them immediately dresses of honour, distributing also a goodly present in money to each, and appointing for them what would be sufficient for their maintenance morning and evening.

f. 283b When the son of Sumeyr arose in the morning of the Friday, he rode with his troops to the gate of the city, where the people of Zebíd fought a severe battle with him until the day waxed sultry and the men dispersed. But when the evening of the Friday was come, the troops in Zebíd sallied out by the east gate, which is the Shubáriq Gate[1388]; and the son of Sumeyr mounted also with his forces and those who had accompanied him, horse and foot; so that a battle raged furiously until the sun was set. A certain number were slain on both sides, and the troops of the Sultan were forced to retreat, while Náṣiḥu'd-Dín stood firm in an admirable manner, a party of the troops holding out with him until the enemy retired without having effected anything.

That night the people passed the time in the most intense vigilance and the greatest precaution, standing in their lines of battle on the morrow, Saturday, without fighting. A party of the footmen asked for amnesty, and entered the city. When the night before Sunday was come, there arrived a messenger from the Sherífs to the judge Náṣiḥu'd-Dín asking amnesty.
o11e He granted them amnesty, and explained to their messenger that they should come to him at night on the side of the Qurtub gate. When the amnesty was communicated to them they went forth in that night of theirs from the camp furtively, and made for the Qurtub gate. This was opened for them, and

they entered, being about seventy horsemen. The judge Náṣiḥu'd-Dín gave them dresses of honour and distributed money to them as he had done to their comrades.

When the Sunday was become dawn on the 15th of Rejeb (30th April), the son of Sumeyr was informed of what had happened on the part of the Sherífs. So he became apprehensive of the rest of the troops, having no trust in them, and feeling no confidence in any one of them. He even feared lest they should mutiny against himself. So he summoned the chiefs of the troops, and distributed to them a somewhat of treasure, promising them clothes-money[1389] and a largesse as soon as funds should be sent to the camp. He went apart with the principal of them, and addressing them said: "You know that I am better acquainted than you are with the country and its people. At this moment there is between us and Mehjem a distance of three days journey, in which space there is neither an inhabited city, nor a spoken word to be heard; its sole population being the instigators to lawlessness. The best to be done, therefore, is to remove the camp to Beytu'l-Faqíhi 'bni-'Ujeyl." They approved of his opinion, and he went with his camp to Beytu'l-Faqíh, where he halted a day or two, and then moved to Qaḥmâ.

When he had established himself at Qaḥma, which was then desolate, without an inhabitant therein, he gave orders for its restoration, and remained there, he himself and those of the troops attached to him. ٥١٥

On the 16th of Sha'bán (28th May, 1363), the sacred 'Afḍalian banners were hoisted, and in (the month of) Dhú'l-Qa'da the son of Sumeyr made a foray from Qaḥma to the region of the vale of Zebíd, burnt the village of Mewqir,[1390] and killed a part of its inhabitants, seizing others, whom he carried off to Qaḥma, and made them redeem themselves with a sum of money. f. 284a

In the year A.H. 765 (A.D. 1363–4) the 'Emír Fakhru'd-Dín Ziyád son of 'Aḥmed the Kámilite came down with the divinely aided 'Afḍalian forces, Sherífs, and Kurds. The 'Emír Bahá'u'd-Dín Bahádir the Sunbulite, with a party of the slave-guardsmen,

came down also in his company on the 10th of Muḥarrem (October 19th, 1363), entering Zebíd on the 13th of the said month. They next proceeded to Feshál on the 14th, and remained therein until the 22nd, when they set out in quest of the son of Sumeyr in Qaḥma.

When the son of Sumeyr got tidings of them, he went forth against them with the troops, Sherífs, and Arabian tribesmen that were with him. And it was for him a day without any days after it; for the son of Sumeyr and those with him were routed disastrously, so that he took heed of no one.

"*But he turned his back as the spear-thrusts were possessed of virulence; when his soul recalled it to him, he felt at his side palpingly.*"

His one-eyed brother, who was a valorous horseman, was
011 killed in this affair. There was killed also the 'Emír Shemsu'd-Dín 'Aliyy son of Dáwúd son of 'Alá'u'd-Dín, who was son of a sister of the 'Emír Núru'd-Dín Muḥammed son of Míká'íl,
f. 284b and with him were killed a number of his followers, amounting to a somewhat numerous total.

The troops of the Sultan now entered Qaḥma and took possession of whatever was therein of horses, mules, camels, arms, furniture, and other things besides. The force that had been with the son of Sumeyr dispersed; some of them applied for amnesty, and the rest retreated. The news of this defeat reached Mehjem in the evening, and the son of Míká'íl took his leave of that place in the same night to journey to Ḥarad, where he halted some days. But when he received intelligence of the arrival of the Sultan's troops at Mehjem, he abandoned Ḥarad, departing thence with the design of going to Ṣa'da.

f. 285a When the forces of the Sultan entered Qaḥma, they halted there that same day and also the Tuesday. They then directed their march to Kedrá', and thence to Mehjem. They entered Mehjem on Friday the 26th of Muḥarrem (3rd November, 1363), and here the force tarried some days. The 'Emír

Fakhru'd-Dín Ziyád the Kámilite then proceeded towards Ḥaraḍ and entered it in (the month of) Ṣafer of the same year 765 (November–December). Therein he installed as governor the 'Emír Seyfu'd-Dín the Roman,[1391] stationing there under ٥١٧
him a party of the picked men of the slave-guardsmen. The whole of those regions were restored to order in the quickest time; the villages and cities regained prosperity, and the people once more became united with each other. The judge Náṣiḥu'd-Dín was established as 'Emír in Mehjem, circumstances became melodious in joy, the lion disappeared into his jungle, and the right proved its claim in full.

In the month of the latter Rebí' the circumcision took place of the sons of the Sultan Melik 'Afḍal on Sunday the 13th of the month in this year 765 (20th January, 1364). The 'Afḍaliyya college, too, was founded in the Jubeyl quarter of the capital city of Ta'izz on Friday the 14th of Rejeb (19th April, 1364). And when the season came round in Zebíd for the Saturday junketings, the Sultan, on whom be God's mercy, invited the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥusám and a number of the sons of Ḥamza, among whom was the Sheríf Qásim son of 'Aḥmed, lord of Mewqir. They stayed in the palm-gardens a certain number of days, as was the usual custom.

The depredations of the villagers of Qureyshiyya had been increasing daily; and so, when the night before the 18th of Shewwál (17th July, 1364) was come, they assembled and invaded the date-gardens, the tax-collector of which, at that epoch, was the judge Burhánu'd-Dín 'Ibráhím son of Yúsuf, the Skinner ('El-Jellád). They pillaged a portion of the date-gardens, and the troops went forth in quest of them. But they ٥١٨
had prepared a number of ambushes, and when the troops were in the midst thereof the enemy sprang forth from their places of concealment on every side, so that a number of horsemen f. 285ʰ
from the troops were killed. Among these was the Sheríf Qásim son of 'Aḥmed, lord of Mewqir. A party of the footmen, too, were slain, and night descended upon all.

During that very night there arrived the 'Emír Bahá'u'd-Dín

the Sunbulite from Qaḥma. The news had reached him in the evening, and he immediately mounted to go to the date-groves village, which he entered in the latter part of the night and united himself with the two commandants. They remained in the village about fifteen days until the date-harvest was over and the dues thereon got away.

So soon as the date-dues had been removed, there arrived the eunuch Ṣafiyyu'd-Dín 'Ebú-Mel'aq on the 1st of the month of Dhú'l-Ḥijja (29th July, 1364) with a goodly treasure and a goodly array of troops, among whom were the Sheríf Jemálu'd-Dín Muḥammed son of Táju'd-Dín the Ḥamzite, lord of Ṭawíla, and the 'Emír Shujá'u'd-Dín Ḥuseyn son of Ḥasan son of 'Esed, the Kurd. The eunuch Ṣafiyyu'd-Dín gave their full pay to the troops, and they went to the attack of Qureyshiyya on the 7th of Dhú'l-Ḥijja. There were slain of the notables of the Qurey-
٥١٩ shiyya villagers and of their men of valour about a hundred individuals of their best, their horsemen, their brave and famous ones. Among the total of those who were killed of them at that time was 'Abdu'lláh son of Muḥammed son of 'Umer son of Ghuráb, who was one of the celebrated horsemen of his epoch, both for horsemanship and for valour. The village was plundered at the time in a relentless manner, and the force returned immediately to Zebíd successful and triumphant.

The troops remained in Zebíd for a certain number of days, after which the 'Emír Bahá'u'd-Dín Bahádir the Sunbulite issued forth and camped in Qureyshiyya, the inhabitants of which had already migrated thence to 'Arima.[1392] When they became distressed there, they begged for amnesty, delivered up the half of the horses they had with them, and gave as hostages a number of their children. The Sultan granted them an amnesty, and they returned to their village.

In the year A.H. 766 (A.D. 1364–5) the return of the people of the village to their homes took place; and in it also was the 'Emír Seyfu'd-Dín of Khurásán appointed as lord of the fief to Ḥaraḍ, the 'Emír Seyfu'd-Dín the Roman being removed thence, and the Sultan conferring on him the fief of Qaḥma.

In this year 766, also, the 'Emír Fakhru'd-Dín Ziyád son of 'Aḥmed the Kámilite made an attack on the Ma'áziba and killed of them a great number of victims. The divinely aïded troops marched to Mudebbi and cut down a large quantity of date-palms. This happened in the month of Sha'bán in the year mentioned (April–May, 1365). And in the month of Ramaḍán (May–June) Muḥammed son of Míká'íl came down from Ṣa'da to Menſ'a,[1393] a dependency of Ḥaraḍ, with an imposing array of horse and foot. There he was met by the forces of the Sultan, and the son of Míká'íl suffered a disastrous defeat, a large number of his followers being slain, of whom four were horsemen and about a hundred and seventy foot. f. 286a or.

The Sultan came down to Zebíd in (the month of) Shewwál (June–July), remaining there some days, after which he took his pleasure in the date-gardens and also at the seaside. He proceeded next towards the northern cantons, seizing the horses of the Arabian tribesmen. He took the whole of them in a very short time, and then returned to Zebíd.

In the year A.H. 767 (A.D. 1365–6) the Sultan went up to Ta'izz with a number of the Arabian horses—about two hundred head. The son of Sumeyr now came in to the Sultan under a gracious amnesty on Thursday the 14th of Ṣafer in the year (30th October, 1365). Melik Mudhaffer also came against Ḥaraḍ with a numerous array of the forces of the 'Imám, and the lord of Ḥaraḍ marched against him. They retreated and went back without fighting. An envoy, too, arrived at court from the lord of Dhafár of the Ḥabúḍite, being the jurist 'Ebú-Maḥmúd, with an offering and rarities, and requesting for the lord of his country a commission of deputyship from the Sultan. This was written out for him in the month of the latter Jumádá (February–March, 1366).

In the same year the judge Jemálu'd-Dín proceeded as envoy to the lands of Egypt, having with him, of offerings and rarities, whatever was worthy of the offerer and of him to whom the offering was made. His departure took place on the 10th of the former Rebí' (24th November, 1365) from the city of Ta'izz. or1

There also came to court Muḥammed son of Fehd, lord of Thulá, on a mission, and the Sultan showed him honour and kindness. There came also a party of Sherífs, of those of whom some account is taken, to the august court, in company with the 'Emír 'Imádu'd-Dín Yaḥyá son of 'Aḥmed the Ḥamzite. The Sultan received them with honour and with presents to the whole.

In the month of Ramaḍán of this year 767 (May–June, 1366) there fell in Ta'izz an immense downpour of rain that devastated the garden of the Mejelliyya, a number of its pavilions, and a quantity of houses, in which there perished a great many human beings whom the torrent swept away in company with
f. 286b those in the buildings. It was a rain the like of which is not usual.

In the year A.H. 768 (A.D. 1366–7) there came to court the judge Jemálu'd-Dín Muḥammed son of 'Aliyy, of Miyá-Fáriqín, from the countries of Egypt, with offerings from the lord of Egypt and the slave-guardsmen, on the 8th of Ṣafer (14th October, 1366). In the month of the former Rebí' the Sultan commanded the bestowal of four loads of kettledrums and four banners on the 'Emír Seyfu'd-Dín Ṭaghá the 'Afḍalite. In it also did Melik Mudhaffer and the son of the Yemenite ('Ibnu'l-Yemániyy) go against Shaḥr; but the lord thereof went out to
orr meet them with his forces, when they were defeated and returned frustrated in the month of the former Jumádá in this year 768 (January, 1367). An envoy arrived at court from the lord of Cambay, and also an envoy from the lord of Sind with rarities and offerings; they brought plants of the pepper tree, red, yellow, and blue. The 'Emír Ṣárimu'd-Dín Dáwúd son of Músá son of Ḥanájir[1394] was appointed governor of Shaḥr, his journey from 'Aden taking place on the 26th of Shewwál (22nd June, 1367). Therein, too, the 'Emír Bahá'u'd-Dín the Dhafárite was appointed to the fief of Ḥaraḍ, and the judge Jemálu'd-Dín Muḥammed son of 'Ibráhím, the Skinner ('El-Jellád), to the fief of Feshál. And in this year died the great 'Emír Bahádir the Sunbulite on Tuesday the 21st of the former Rebí' (24th November, 1366).

In the year A.H. 769 (A.D. 1367–8) the 'Emír Bahá'u'd-Dín the Mujáhidite was appointed governor of Zebíd the city, and there occurred therein certain events of disorder, on which the Sultan named as governor the 'Emír 'Alá'u'd-Dín Shenjel, dismissing Bahá the Mujáhidite. In this year, also, many of the Ma'áziba were slain and their heads cut off to the number of more than fifty. In it, too, were taken the castles of Khaded[1395] and Mi'shára in the Shewáfi district. The 'Emír Bahá'u'd-Dín the Dhafárite resigned his office at Ḥaraḍ, and the 'Emír Seyfu'd-Dín Ṭaghá the 'Afḍalite was appointed in his stead. He was of a hasty disposition, very irritable, frequently angry, with little forbearance, and weak of rule, while the Sherífs of Ḥaraḍ were not submissive ; so when he perceived the attitude they adopted of secret and open agitation and insubordination, he would not treat them according to what they had been accustomed to on the part of the fief-holders. Then there became manifest a heartfelt coolness from them and from him. And when he remarked this in them, he seized a party of them and imprisoned them near to himself. They demanded their discharge in a most imperious manner, on which he put them to death. The remainder of them now withdrew from all obedience. But so soon as the Sultan obtained intelligence of what had occurred on their part and on his, he took him away from the region through fear, and with a view of putting an end to the causes of disorder, sending back the 'Emír Bahá'u'd-Dín the Dhafárite, whom they had already known. But it was not in his power to appease their minds, and they persisted in opposition and in aversion by word and by deed. f. 287a ٥٢٣ f. 287b

In the year A.H. 770 (A.D. 1368–9) the Sultan seized the castle of Qáhir, and arrested about eighteen of the Sheykhs of the 'Ans[1396] tribesmen, the whole of whom he put to death. In the month of the former Jumádá the Sultan proceeded to the fortified place of Dumluwa, having with him the treasure of 'Aden and the western seaboard, as also the whole of the offerings of the merchants of Kárim.[1397] He deposited them in the usual treasure-chambers. Ambassadors came to court f. 288a ٥٢٤

from the Abyssinians with presents and rarities in the month of Shewwál this year (May, 1369). In it there arrived also the offering of the lord of Calicut, and there came also a large quantity of curious plants and birds. Our lord the Sultan gave orders about the plants; so they were planted in the garden of the Brocade House (Dáru'd-Díbáj), there being among them white jessamine, yellow jessamine, roses, and other things besides.

In Shewwál of this year 770 (May, 1369) did the 'Emír Seyfu'd-Dín Ṭaghá seize the 'Emírs of the Sherífs of Ḥaraḍ, as we have narrated, and put them to death. The Sultan went down to the city of Zebíd, dismissed the 'Emír 'Alá'u'd-Dín Shenjel, and appointed governor in Zebíd the 'Emír Shihábu'd-Dín 'Aḥmed son of Sumeyr. The Sultan remained some days in Zebíd, and then proceeded towards Mehjem. The son of Sumeyr now stretched forth his hand in the regions, mulcting the people in various onerous ways for which there was no foundation. He arrested people and imprisoned them without any previous offence, and he destroyed some of them, demanding
ord from others the most onerous payments, by delivery of which alone did they ransom their souls; neither did he cease to pursue this course until the Sultan returned from Mehjem. But when his gracious cortège had taken up its abode in the city of Zebíd, he gave orders for him to be arrested, appointing in his stead the 'Emír 'Alá'u'd-Dín Shenjel. He was put to a most cruel torture at the hands of the judge Reshídu'd-Dín 'Umer son of 'Aḥmed the Shuteyrite.

In this year 770 the Sultan, on whom may God have mercy, who be extolled, granted as a pious eleemosynary gift to all the cultivators in every canton of the territory of Yemen, that the measurement of land against them should be made with the Mudhafferian ell, which the people renamed the 'Afḍalian, by reason that it was he who put it in use with them in an
f. 288b eleemosynary way, perfectly and universally, no one being specially favoured therewith exclusively of any other. This is one of the most beneficent of his celebrated deeds. He put in

practice in favour of some of them the reduction of one-fifth in whatever is regulated by covenants; and in favour of some the reduction of a quarter, as an everlasting eleemosynary act to which the powerful and weak alike should attain. May God, who be extolled, show mercy to him with an abounding grace. In this year, too, was the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim appointed collector of taxes in the blessed vale of Zebíd.

In the year A.H. 771 (A.D. 1369–70) the Sherífs at Ḥaraḍ came forth against the 'Emír Bahá'u'd-Dín the Dhafárite, withdrawing their hand from submission. There joined them the Seyyid 'Ibráhím son of Yaḥyá the Hedewite and the 'Emír Núru'd-Dín Muḥammed son of Míká'íl, with an imposing force and with a party of the sons of Ḥamza. They blockaded the 'Emír Bahá'u'd-Dín in the palace at Ḥaraḍ for a number of days, during which he fought with them morning and evening. A party of his followers became traitors to him, and left him to his fate. So when he saw what had befallen him, he asked for security from the Sheríf Shemsu'd-Dín 'Aliyy son of Muḥammed, nicknamed the Bodkin, and went forth of his road towards Yemen. ٥٢٦

Now the Sultan, God's mercy on him, had already invited the judge Jemálu'd-Dín Muḥammed son of the Sheríf 'Umer, and the judge Taqiyyu'd-Dín 'Umer son of Muḥammed son of Muḥayyá, with a party of troops, for the recovery of the revenues in the northern cantons. When they were at Mehjem the Sherífs came down against Ḥaraḍ, as we have recounted, and besieged the 'Emír Bahá'u'd-Dín. The judge Jemálu'd-Dín son of the Sheríf wrote to the Sultan's government to inform him of the reality of this occurrence, and to ask him for a reinforcement of troops. He reinforced him with the 'Emír Shemsu'd-Dín 'Aliyy son of 'Ismá'íl son of 'Iyás, and with the 'Emír Seyfu'd-Dín Ṭaghá. When the Sherífs obtained dominion over Ḥaraḍ, they halted there some days, and then set their faces in the direction of Mehjem. The son of the Sheríf (Jemálu'd-Dín), and those with him, removed to Kedrá', where ٥٢٧

he was joined by the 'Emír Shemsu'd-Dín 'Aliyy son of 'Iyás and the 'Emír Seyfu-Dín Ṭaghá. When the Sherífs reached Mehjem they halted therein some days, and then advanced
f. 289a towards Kedrá'. The son of the Sheríf and the whole of the Sultan's forces retreated to Qaḥma. There was then in Qaḥma Fakhru'd-Dín Ziyád son of 'Aḥmed the Kámilite; and the troops gathered around him, preparing for battle. The Sherífs advanced against them at Qaḥma on the Wednesday the 13th of the former Jumádá (22nd December, 1368).

The Sultan had already sent a goodly supply of treasure in the charge of the 'Emír Shemsu'd-Dín 'Aliyy son of 'Iyás independently of the tribute of the northern cantons, which was in the keeping of the son of the Sheríf. The counsel of the two commanders was divided; each one of them clave to the treasure that was in his possession, and spent nothing on the troops. The enemy came upon them while they were thus at variance. They refrained from supporting one another, and were defeated. The son of the Sheríf was slain, with the judge Taqiyyu'd-Dín 'Umer son of Muḥayyá and the 'Emír Seyfu'd-Dín Ṭaghá. There were also slain a party of the Ghuzz and of the Arabian tribesmen. The 'Emír Fakhru'd-Dín Ziyád son of 'Aḥmed the Kámilite was taken prisoner, and the son of 'Iyás retreated to Zebíd with the remnant of the troops.

When they entered Zebíd in this predicament the authors of disorder congregated together from every quarter, and the
or^ 'Awárín mutually took an oath in the night to kill the son of 'Iyás. So when Thursday dawned, the 14th of the former Jumádá, the son of 'Iyás rode to the Sultan's palace; and upon his mounting, the 'Emír of the city, who was the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Búz, mounted also, as did the tax-collector at that time in the vale of Zebíd, the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim, and also the overseer of the country, the 'Emír Jemálu'd-Dín Muḥammed son of 'Aliyy, the Lion, and the lord of Feshál, the judge Jemálu'd-Dín Muḥammed son of 'Ibráhím, the Skinner (Jellád). And they all agreed that they would prepare themselves for the troops.

The 'Awárín who were of the inhabitants of Zebíd, and those who, being otherwise, had joined themselves to them, gathered together also and proceeded to the 'Emír Shemsu'd-Dín son of 'Iyás, demanding that pay should be served out to them in like manner as to the whole of the troops. The 'Emír Shemsu'd-Dín reviled them, cast reproaches on them, upbraided them, and ordered the soldiers to seize them. They were about ten men, notables of the clan. He did not know that there were at the gate of the palace a large crowd of them. So when he gave orders to seize them, the troops rushed on them, but they defended themselves with their weapons, a whistler whistled, and the event occurred as preordained of God. The whole city with those of the oppidan 'Awárín who were in it, the 'Awárín of the northern districts, and other strangers from amongst the Arabian tribesmen, now turned against the troops, and they pillaged them in one instant. The city had become filled with strangers and Ghuzz garrison-men come from the cantons of the north, and it had been in the idea of the 'Emír that the whole of the strangers who had come there from the north would speak as he might say, and he did not know that the whole of them were ready for disorder and covetousness. When he saw what offered itself to his vision of the immense concourse, he arose to make his escape. The rest of the commanders above mentioned took to flight likewise. The soldiers dispersed, and the 'Emír went into a place in the palace, whither a party of the 'Awárín followed him, and killed him at the time of sunset worship in the night before Friday the 15th of the former Jumádá in the year 771 (14th December, 1369). When the day dawned on the Friday he was carried away from this place of his, washed, shrouded, and buried in the interior of the city, opposite the Shubáriq Gate (Bábu'sh-Shubáriq), near the mosque known as the Lotus-bush Mosque (Mesjidu's-Sidra). ٥٢٩ f. 289b

When the sun rose on this Friday, 15th of the former Jumádá, the whole of the Sherífs came to the city of Zebíd, and pitched in the eastern garden ('El-Bustánu'sh-Sharqiyy).[1398] The Sheríf Yaḥyá son of Ḥamza the Hedewite with a party of his

followers entered over the city wall on the expressed idea of someone among the 'Awárín, and remained in the city a space walking round the quarters of the slaves of the Sultan and
٥٣٠ considering them. He ordered a crier to proclaim an amnesty of God and an amnesty from the 'Imám unto the whole of the people. He then said to those of the 'Awárín who were about him: "Open ye the gate to the troops, that they may enter the city." But a certain man, one of the Sheykhs of the 'Awárín, who was called the son of the 'Adenite, replied: "The best thing to be done, O Sheríf, is that thou return to thy companions and give us this night as a respite, so that we may gather together with the grandees of the city people." To this he answered: "Is there, then, anyone in the city greater than you?" He said: "Oh yes; we have with us the jurists, the merchants, and the peasant proprietors, as also those whose command we will not go beyond. Should they be content with you, when we arise in the morning we will open the gate to you and bid you welcome; but if they are not content with you, then (let it be): 'Stone! Stone! Sword! Sword!'[1399] and may God grant the victory to whomsoever He will!" The Sheríf asked: "Is there naught besides this in your word?" So he said to him: "Yea, naught else."

The Sheríf and those of his companions who were with him now went back. They were about seven or eight individuals, and were let down from the banquette, when they rejoined their companions. Severe fighting for a while now took place, and this was before the sun's decline from the meridian on the Friday the 15th of the former Jumádá. When the sun had passed away from the meridian and the time of worship was present, there were not present in the cathedral mosque, of the people, save less than the half of them; nay, less than a third of them. Many of the people held back. The judge was not
٥٣١ present nor the preacher, and the majority of the notables were
f. 290a absent. Then the people disposed themselves for the noon service of worship. Upon this the jurist 'Ebú-Bekr the Waṣábite, known as the Mekkite, arose, mounted the pulpit,

and preached a short sermon, not making mention of the Sultan in it. Many of the people now wept bitterly, as though there were among them someone dead. He then came down from the pulpit, and performed his devotions with the people. When worship was concluded, the whole of the people went forth to a locality on the east of the cathedral, which was called the Crouching-place for Camels ('El-Mebrek); and they sent for the 'Awárín, a party of whom came to them. To these the congregation present said: "O Sheykhs, what are these deeds which ye have committed in the country? You have murdered the lieutenant of the Sultan, you have pillaged his slaves, and you have spoiled the city. We know not your wish. If your object be that one of you be made Sultan by you, say so to us. And if your design be that the Sherífs come in, then advise ye us. But if the country be the country of the Sultan, ye have let the people know what ye will do; so that he who prefers to remain in the country, can remain; and he who prefers to go forth from it, can go forth. Let us then know the determination that ye have set your hearts upon already." Then they said: "By God, O ye jurists, we are nothing else than slaves of the Sultan and bondsmen of his; should he cut us to pieces with scissors, we will be content with none other than him." Then those present answered them: "We fear that others than you will come from among your companions, who ٥٢٢ will say otherwise than these words." They replied: "By God, O ye jurists, there is no one who is able to say otherwise than these words to all eternity; and if we had desired the Sherífs, we should already have opened the gates to them; but, by God, O ye jurists, we will advance no one, save whom ye may advance; and we will put back no one, save whom ye may put back; whatever ye may point out to us, that will we accept." The others answered: "Then do ye proceed to the presence of the 'Emír Seyfu'd-Dín the Khurásánite; for he is the servant of the Sultan, and the fittest to protect his country; neither do we accuse him of anything." They therefore proceeded, the whole of them, to him, entered his presence, and said: "O our lord,

thou art the servant of the Sultan and his slave, while this is the country of the Sultan; do thou therefore defend it, and we will fight under thy eyes, not one of us staying behind away from the battle." The 'Emír Seyfu'd-Dín replied: "And I will distribute pay to you, and to the whole of the people, gold and silver."

A crier now proclaimed: "Quarter and amnesty from the Sultan to the whole of the people." Upon this, there came forth from concealment in the city a host of the troops, about a hundred and thirty horsemen of the Sultan's troops, and there gathered together a numerous body of foot-soldiers.

And when the dawn broke forth on Saturday the 16th of the
f. 290b former Jumádá in this year 771 (15th December, 1369), and no
٥٣٣ intelligence manifested itself to the Sherífs from the inhabitants of the city, the whole of the Sherífs mounted and rode round the city, and they found the rampart in a state of dislocation in the quarter of the Date-Gardens Gate (Bábu'n-Nakhl). Here then did they commence their battle, and the people of the city fought them vigorously. There were killed, of the people of the city, about fourteen human beings by Arabian arrows,[1400] and there was killed, of the Sherífs, one horseman who dismounted from his horse and fought on foot until he reached the bottom of the rampart and tried to mount on to the rampart by force. A man from among the 'Awárín, named Dehís, met him face to face, and they mutually dealt spear-thrusts at each other in abundance. At last a thrust reached the Sheríf, in which was borne the term of his life. A number of their footmen were also killed, and they turned back to their camp in the eastern garden. There was no more fighting after this day; but they did not cease to be in their camp, and the gates to be barred, until the 22nd of the former Jumádá in this year 771 (21st December, 1369). They then permanently set about returning to the north cantons, and took up their abode in Kedrá'.

When the siege was raised from Zebíd, there arrived the eunuch 'Emínu'd-Dín 'Ehyef with a goodly force from the court of the Sultan; and the 'Awárín men became alarmed at him,

and barred the gates of the city. He waited in the garden of the Sultan [1401] outside of the city, and the alarm of the 'Awárín on account of him was intensified, for reinforcements were uninterruptedly being received by the eunuch. The 'Awárín kept a vigilant watch over the gates, and the eunuch made a show to them that he had no occasion to enter the city, as his halt was simply for the purpose of awaiting the remainder of the forces and afterwards of proceeding with the whole to the northern cantons. He next sent for the Sheykhs of the 'Awárín, made them swear to defend the city, clothed them in robes of honour, and gave them to infer that he was about to take his way towards the north, and that the Sultan would not grant him permission to enter (the city) until the time of his return from the north. They were half reassured, half in suspense. The eunuch ceased not to spy out any carelessnesses of the 'Awárín in the custody of the gate, until they had become tranquillized and also wearied with long watching.

When Wednesday had arrived, the 3rd of Rejeb in the year 771 (30th January, 1370), the eunuch gave notice to the troops to hold themselves in a state of readiness, and his spies brought him information that the gate was open, with none of the 'Awárín on the spot. He then ordered a party of horsemen, who pushed on to the gate, and took possession of it. The eunuch gave instructions for one wing each to be dismounted of the outer and inner gates, and this was done. An alarm by shouts was raised in the city, but the first of the 'Awárín did not come forward until the troops had already entered. The eunuch now mounted and sent forward the rest of the forces, horse and foot. He remained outside the city, and ordered the troops to enter. He ceased not to remain waiting in the spot where he was, until a number of heads of the slain had been brought out to him. Then he went in, ordering a party of the troops to patrol round the city and stop the fugitives. It was a terrible day, and the city was then pillaged in a ruthless fashion, about forty men being killed on that occasion.

When the hour was come for the call to the afternoon service of worship, a crier proclaimed quarter to the people, and a cessation of the pillage, but no quarter to the evildoers. On Thursday the 4th of Rejeb (31st January) he sent out detachments to the villages in quest of the disturbers of the public peace. They were brought in, and there was no parley with them; only the sword (wrought its office).

At this date was the 'Emír Fakhru'd-Dín Ziyád son of 'Aḥmed the Kámilite put in bonds in Mehjem, and they carried him off to Ṣa'da under an escort of horsemen and foot. When they had reached the frontier of the country of the Leader, the Leader loosed him, set him free, sent away the troops of his escort to Ṣa'da by themselves, and said to him: "Go away in any direction you will." So he went up to the castle of
f. 290b Menábir, came down thence to Milḥán, where was then 'Afíf 'Abdu'lláh son of Helís. He afterwards set out from Milḥán for Ḍáḥi, and then to Qarn-'Ámir.

In the latter part of the month Sha'bán of this year 771, the eunuch went forth from Zebíd to attack the villagers of Qureyshiyya, who had already betaken themselves to 'Arima. He went against them there, and killed one of them, a noted and bold horseman, Muḥammed of Bábil, and with him a party of footmen. They then sent to the Sherífs at Kedrá' and to the 'Awárín in the mountain, who came and joined them. There was thus collected together a great multitude of Sherífs, 'Awárín, and Qureyshiyya villagers; and they marched for Zebíd. The eunuch was then staying at the Sandhill 'El-Qawz,[1402] and had ordered the troops to mount and march to various remote localities. And when Sunday was come, the 17th of Ramaḍán (14th April, 1370), the troops mounted, about a hundred horsemen, and marched towards the vale of Rima', when there met them a dense multitude of Sherífs, 'Awárín, and Qureyshiyya villagers. The commandant sent off someone to apprise the
f. 291b eunuch and ask him to come to the rescue. Then the party attacked him, and a fierce contest took place, both sides standing firm against the other. While they were in this posture the

troops came up and became engaged in the fight. The Sherífs, 'Awárín, and Qureyshiyya villagers, with those in their company, ٥٣٧
were put to an utter rout, and there were killed of them at the time about fifty men, among whom some of the men of note with the 'Awárín tribe, the remainder being either Sherífs or men of Qureyshiyya.

And when it became the latter end of the month of Shewwál in the said year 771 (May, 1370), the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite came down with a goodly force from the sacred court, and certain of the Sherífs removed from Kedrá' to Mehjem. Again, in the month of Dhú'l-Qa'da there came down a party of the sons of Ḥamza, who, when they had entered Mehjem, remained there but a few days, and issued thence on their return to their own country. But as they were in the course of their journey they turned aside to Milḥán, wishing to see 'Afíf 'Abdu'lláh son of Helís, who gave them an honourable and kind reception, sending them on to the 'Emír Fakhru'd-Dín Ziyád son of 'Aḥmed, whom they reached in the last days of Dhú'l-Qa'da (June). On the 1st of Dhú'l-Ḥijja (26th June) the Seyyid 'Ibráhím, with the remnant of the force at Kedrá', removed thence to Mehjem, when they heard of the arrival of the troops of the Sultan and of the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite.

When Friday was come, the 10th of Dhú'l-Ḥijja (5th July), they removed from Mehjem to Maḥálib, where they spent but one evening, and continued their march on the same, not turning round even to speak to each other. The 'Emír Fakhru'd-Dín ٥٣٨
entered Mehjem on Saturday the 11th of Dhú'l-Ḥijja, and the 'Emír Fakhru'd-Dín 'Ebú-Bekr the Sunbulite entered it on the 12th. They remained in Mehjem several days, proceeding then to Ḥaraḍ, where they halted a few days only, when Ziyád went back to the Sultan, and the Sunbulite remained there as its feudal lord.

In this year 771 died the great 'Emír Shihábu'd-Dín 'Aḥmed son of Sumeyr under torture, on the 2nd day of Muḥarrem, the first month of the said year.

In the year A.H. 772 (A.D. 1370–1) the Sultan came down to the capital city of Zebíd, his entry into which took place on the 5th of the former Jumádá. The governor of Zebíd at the time
f. 292a was the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Mufaḍḍal the Kharrázite, and him he removed from the government of Zebíd, appointing him governor of the city of Feshál. He sent for the Sheykhs of the Qureyshiyya villagers and employed a stratagem to make them come, but they did not. Then the Sultan commanded the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of the Sunbulite to proceed to Qureyshiyya with a party of troops, and the son of the Kharrázite met them from Feshál. When they reached Qureyshiyya they sent for the Sheykhs of the villagers on account of the doings in their country. The greater number of the Sheykhs came to them, but others held back. Then the son of the Sunbulite gave orders for their arrest, they being
٥٣٩ sixteen men. He put them in bonds and came to court with them on Saturday the 16th of the former Jumádá (7th December, 1370). The lord of Qaḥma had also arrested the Sheykh Muḥammed son of Ḥajar and four of his relations, whom he had sent to the Sultan, and he had consigned them to the prison. Now that the Sheykhs of the Qureyshiyya villagers were taken, as we have narrated, the Sultan ordered the whole of them to be made away with. So five individuals out of them were cut in two in the middle, three were nailed to supports (gibbets), and the remainder were hung, on Sunday the 17th of that month. Among them, of the Sheykhs of the Qureyshiyya villagers and of their notables, were the Sheykh 'Aliyy son of Muḥammed son of 'Umer son of Ghuráb, and his son, who was called Kundurús; the Sheykh 'Umer Ḥuwálá, with his son Ḥumayḍa; the Sheykh Muḥammed son of 'Umer son of 'Urwa; the Sheykh Muḥammed son of 'Alá'u'd-Dín. The Sultan gave their village over to free pillage, drove them out of it, and peopled it with another race; so that the men of Qureyshiyya were dispersed to various regions and became incorporated among the workers of disorder.

The Sultan remained in Zebíd during the former and latter

months of Jumádá, the months of Reǧeb, Sha'bán, Ramaḍán, Shewwál, Dhú'l-Qa'da, and Dhú'l-Ḥijja. In Dhú'l-Ḥijja he appointed the eunuch 'Emínu'd-Dín 'Ehyef. His appointment was on the 11th of the month (25th June, 1371), and he continued in the office of governor until he died at the date we shall point out in proper time, please God. His term of government became celebrated; he used to exercise authority in Zebíd over whomsoever was in 'Aden, Ta'izz, and Ḥaraḍ; he used to rule over the countries beyond the sea, over the people of 'Awán,[1403] of Zeyla', and of other remote regions. That is to say, that when any man complained to him about a debtor of his absent from the city and its dependencies, but present in any one of the dominions of the Sultan, he would issue a summons and send with it a party of soldiers or policemen, and either he would satisfy his creditor, or he would come into court and set forth his plea. Should he refuse to come or to pay, the eunuch would arrest his family and relations, or his agent, or his slaves, and order them to pay whatever was decreed against him; and if he had no one legally responsible for him in the country, he would cause anyone coming into it, of the people of the town of which he might be, and arriving in Zebíd, to pay whatever was decreed against him. For the Sultan had set free his hand in the country, and no command was superior to his.

f. 292b

In the year A.H. 773 (A.D. 1371–2) the august cavalcade[1404] proceeded to the capital city of Ta'izz in the month of Muḥarrem (July-August, 1371). And in this year, too, the Sheríf Núru'd-Dín Muḥammed son of 'Idrís son of Táju'd-Dín the Ḥamzite came down with a party of the Sherífs, lords of the eastern province. The 'Emír Núru'd-Dín Muḥammed son of Míká'íl was in accord with them. The Sheríf Jemálu'd-Dín Muḥammed son of Suleymán son of Mudrik also joined himself with them, and they marched against Ḥaraḍ, in which at the time was the 'Emír Fakhru'd-Dín Ziyád son of 'Aḥmed the Kámilite. So they carried ruin into the regions, and the 'Emír Fakhru'd-Dín went up to the court of the Sultan to ask for succour. The

Sultan clothed him with a splendid dress of honour, and gave him a money present, detaching with him a force of the household troops and a troop of the sons of Ḥamza, commanding him also to take whatever he might wish from the various garrisons.

So he went down with an imposing array and goodly military chest on the 1st of the month of the latter Rebí' (10th October, 1371), and advanced towards Mehjem, where the son of Míká'íl, his companions aforesaid, the son of Hemá'íl, and they who were with them, had established themselves already. A fierce conflict took place with them for a short space, and the son of Míká'íl, with his companions the Sherífs, suffered a severe defeat, the Sheríf Muḥammed son of 'Idrís being killed, with about a hundred human beings. The engagement took place in the latter part of the day, and when the rout occurred at that hour the night enveloped them. They therefore made use of a camel, and the heads of the slain were carried to the Sultan, he being at Ta'izz. But afterwards the Sultan came to the low western seaboard country in the middle of the former Jumádá (about 20th November, 1371). The 'Emír Fakhru'd-Dín continued his march to Ḥaraḍ and its environs. The inhabitants of Jázán [1405] offered opposition to him, and the lords of the Suleymániyy
f. 293a country [1406] joined them. So the 'Emír Fakhru'd-Dín went to Jázán against them with his troops, and pitched his camp against them until they submitted to a peace after a host of them had been killed in (the month of) Shewwál (April, 1372).

f. 293a In this year 773 died the judge, the wezír Jemálu'd-Dín Muḥammed son of Ḥassán, who was the man of the epoch, wise, consummate, intelligent, awe-inspiring, possessed of overwhelming might in attack, and of unerring judgment. He was the prince of the wezírs of his day, perfect in all great qualities, of amiable manners, skilful in management, sincere, enterprising, with prudence. May God, who be extolled, have mercy on him.

In the year A.H. 774 (A.D. 1372–3) the supreme cavalcade proceeded from Zebíd to Ta'izz in the days of the Autumn
f. 293b (1372). It was a very rainy year, and there fell on the Sultan, the troops, and the vale of Mukhayshíb a violent rainstorm that

filled the valley with water and carried away in the torrent a number of people, as well as of beasts.

And in this year the judge Taqiyyu'd-Dín 'Umer son of 'Ebú'l-Qásim son of Mu'aybid assumed the office of the wezírate. He was fully entitled to be designated the prince of wezírs, from what God had united in him as to all praiseworthy qualities and numberless virtues. His appointment took place on Thursday the 12th of the former Rebí' (9th September, 1372). ٥٤٣

In this year, too, did envoys proceed to the lands of Egypt for the second time in the suite of the judge Jemálu'd-Dín Muḥammed son of 'Aliyy of Miyá-Fáriqín and the 'Emír Náṣiru'd-Dín Muḥammed son of 'Aliyy of Aleppo. Their departure took place in the month of Ramaḍán in the year (February – March, 1373); and in the month of Shewwál (March – April) the Sultan proceeded to Zebíd, where he dwelt, making it his home, and constructing therein a private retreat.[1407]

In the year A.H. 775 (A.D. 1373–4) the Sultan went up from the capital city of Zebíd to the city of Ta'izz, according to his usual habit. He descended in Shewwál (March – April), and remained there a space, proceeding afterwards to the date-gardens, where he took his pleasure for a time, and then went to the seaside on the shore of 'Ehwáb, remaining there until the end of the year (June, 1374).

And in this year was the great 'Emír murdered, the prince of 'Emírs, Fakhru'd-Dín Ziyád son of 'Aḥmed the Kámilite, by treachery and craft, within the limit of Qaḥriyya,[1408] he being at the time feudal lord of Jeththa. He married a woman from among the Arabian hill-tribes, and he used frequently to go to her and pass the night with her. So when his visits to her, f. 294ᵃ and his spending the night with her, had become frequent, one of the sons of her paternal uncle watched for him, entered his chamber while he slept, and murdered him. May God, who be extolled, have mercy on him. He was a prince of the 'Emírs of his epoch, comparable with none other, and with no one to be compared with him. He was expeditious in his enterprises ٥٤٤

when events supervened, brave, a chieftain, munificent, of exquisite taste, frequent in acts of justice and equity, loving towards the peasantry, beloved by all the people. His murder occurred in the night before the 5th of Rejeb in this year (20th December, 1373). May God, who be extolled, have mercy on him.

Again, in the month of Dhú'l-Ḥijja of this year 775 (May–June, 1374), was the Sheykh 'Ebú-Bekr son of Mu'awwaḍa the Seyrite murdered by treachery, who was the lord of (Mount) Ba'dán. He was killed on his bed; his head was cut off and was carried to the presence of the Sultan. He was one of the men of fortune and of the individualities of the age by reason of his enterprise and of his prudence. He it was who made himself master of the castles in Ba'dán and withdrew his hand from the submission of allegiance.

In the year A.H. 776 (A.D. 1374–5) the Sultan went up from the low and hot seaboard country in the beginning of the year, after the murder of the Seyrite in the manner we have recounted. His son Muḥammed son of 'Ebú-Bekr wrote to the 'Imám Ṣaláḥ son of 'Aliyy to help him to go against the territories of the Sultan, and he came to his assistance himself in company of such horsemen and footmen as he saw fit. The Seyrite, too, collected his levies, and the two marched together in the view of reaching Ta'izz. They arrived in the city of Jened on the 6th of Ramaḍán (7th February, 1375), and they both remained there three days. The Sultan hired a numerous levy of horse-
men and foot-soldiers. He wrote, moreover, to all the tribes to guard the roads by which the 'Imám might pass. So the 'Imám became alarmed as to his position; for he was one who obeyed prudence before all things in the whole of his undertakings. He therefore packed off and went by a road other than that by which he had come, using all diligence in his pace until he was beyond the limits of the Sultan's territories. The son of the Seyrite shut himself up in his town and castles.

Mubáriz the Refdite was among those who came down to the 'Imám and marched with him. His followers were numerous.

And when the 'Imám retreated from Jehed, as we have recorded, the Sultan detached against the Refdité a column of the troops, who captured him and brought him to the Sultan. He was ordered by the Sultan to be put to death, and was executed.

The Sultan did not go down to the hot western seaboard country during this year 776; but he proceeded therein to 'Aden in the month of Shewwál (March, 1375), and took his road by Lahj. He remained in 'Aden some days, dealing out measures of justice such as are not usual. He gave robes of honour to the ship-captains, and abolished many things recently introduced by the collectors of taxes. So the merchants departed recounting his praises and his abundant gifts in all quarters by land and by sea. He next proceeded to 'Ebyen, remaining there a few days, and taking many wild asses in the chase. He went back to 'Aden, stayed there not more than two or three days, and then journeyed to the capital city of Ta'izz. f. 294b

In the year A.H. 777 (A.D. 1375–6) there arrived at court envoys from the lands of Egypt, in company with the judge Jemálu'd-Dín Muḥammed son of 'Áliyy of Miyá-Fáriqín. They brought a large quantity of presents and rarities, their arrival being in the month of Muḥarrem (June, 1375).

In this year 777, also, did the 'Imám Ṣaláḥ son of 'Aliyy come down to the hot western low seaboard with immense forces of horsemen and foot-soldiers. The governors of the towns saw that they had not strength sufficient to withstand him; so they took themselves off from the towns to Zebíd, and collected themselves together. The 'Imám marched into the northern cantons, which his troops saccaged and devastated. He then advanced with his retainers and his levies to the city of Zebíd, which he reached on the day of new moon of the month Rejeb (23rd November, 1375). He remained on the east side of the city three days, during which he rode round the place every day, but found therein nothing tempting. It is said that he mounted the minaret of the mosque at Nuweydira, and saw in the city innumerable hosts that had flocked from all directions and congregated there. What he witnessed as to the multitude of

the people therein terrified him. The eunuch 'Ehyef was at that time in the city as its governor, and had summoned the Sheykhs of the villages, commanded them to collect their men
٥٢٧ and hold them in a state of preparedness until news from him should reach them, when none of them should hold back, or a most severe retribution would follow as a consequence to punish them. He had formed the design to attack the camp one of those nights, with the troops that were in Zebíd and with the whole of the villagers. Information on this point reached the 'Imám through one of the villagers; and upon this he packed up for his return, remaining no more than three days, and setting out on the fourth day to go back.

Thus hath said 'Aliyy son of Ḥasan the Khazrejite, with whom may God deal graciously. "I was at that time in the city of Zebíd, and a man of the inhabitants of Sihám, respecting whom I have no misgiving as to what he told me, gave me
f. 295ᵃ to understand as follows: 'The 'Imám Ṣaláḥ was encamped opposite the gate of the city on the eastern side a night or two before he came into the city and told me that he had that night seen a vision, in which it appeared as though a battle had ensued between the troops of the 'Imám and the inhabitants of the city; and that as they were fighting there issued a man from Zebíd, of gigantic form and tall stature,[1109] on a horse as big as ever occurs with camels, never among horses; while upon both horse and rider were there draperies all green, and about him a dense crowd of people. When he went forth accompanied by this concourse, and the soldiers of the 'Imám saw him, they retreated before him; he followed them with that
٥٢٨ multitude, and they took the direction towards the north, none of them looking round; and this was the end of them.' So when I heard this vision from him, and knew already how truthful he was in his discourse on all occasions, as well as his upright conduct, I became sure of the retreat of the host; and in the morning the 'Imám and his army were on their road to the northern cantons at dawn after the night of the vision, or at dawn after the second night. But God knows best."

In this same year 777 the 'Emír Ruknu'd-Dín 'Abdu'r-Raḥmán son of 'Aliyy son of Humám became governor of Ḥarad and the Raḥbán[1410] districts as their feudal lord. And in the month of Ramaḍán in the year abovesaid the 'Emír Ṣárimu'd-Dín Dáwúd son of Músá son of Ḥanájir was detached on an expedition to the district of Dhemár with a numerous force of horsemen and foot. He captured a number of castles there, and the Arabian tribesmen obeyed him, voluntarily or by constraint. He wasted many villages. The 'Imám despatched a large army to do battle with him, but not one of their legs would support itself. The 'Imám then collected other levies, and asked the people of Ṣan'á' to support him. He set up his tents in the meadow opposite the camp of the son of Ḥanájir, and sent out his spies to ascertain for him intelligence of the troops from day to day and hour by hour, until there came into him one of his spies, by the preordination of God, to inform him of the dispersal of the troops on that day, and that there was not in the camp more than about forty horsemen. He made use of the opportunity and attacked the camp in person with those about him in this time of dispersal of the troops. There were in the camp a large number of Zeydiyya sectaries whom the 'Emír had hired for service; and when the troops (of the 'Imám) attacked, these (sectaries) surrounded the camp and awaited the arrival of the 'Imám. So the 'Emír was taken prisoner, a number of the troops were killed, and the camp was pillaged. This happened in the latter part of (the month of) Ṣafer in the year 778 (July, 1376). f. 295b

In the year A.H. 778 (A.D. 1376–7) the 'Emír Bedru'd-Dín Muḥammed son of 'Ismá'íl son of 'Iyás went up with the divinely aided forces on an expedition to the Meadow (of Ṣan'á'), and kept the troops of the 'Imám from the limits of the Sultan's territories. He remained there, sending out marauding parties in every direction and against every clan. He spent money freely, and gained the hearts of the people.

And in this year the Sheríf Muḥammed son of Suleymán son of Mudrik rebelled in Ḥarad, withdrawing his hand from

000 fealty. A party of the Sherífs acted in accord with him in his disobedience, saying whatever he said. But the rest of them remained in their allegiance to the Sultan. When the 12th day of the former Jumádá was come, there happened an encounter in the vale of Raḥbán, one of the dependencies of Ḥaraḍ, between the troops of the Sultan and the recalcitrant Sherífs, when the Sheríf Muḥammed son of Suleymán was killed. A party of his followers were slain with him, their heads were taken off and carried to Zebíd; thence, too, to Ta'izz. The Sultan was then at Ta'izz; nay, at Juwwa. After him, the chieftainship of the Sherífs was undertaken by Yúsuf Seyfu'd-Dín and his brother 'Aḥmed, surnamed 'Uṣayra. The lord of Ḥaraḍ at that time was the 'Emír Ruknu'd-Dín 'Abdu'r-Raḥmán son of 'Aliyy son of Humám.

In the latter part of the month of the latter Jumádá (October, 1376) the Sultan came down from the capital of Ta'izz to the city of Zebíd, which he entered on the 1st day of Rejeb (13th November). He remained there some days in his pavilion known as the Khawernaq.[1411] He then journeyed to the vale of Rima' in quest of game, and he took there in the chase a great quantity, and returned to his pavilion aforesaid, where he remained. Later on there came to court his son, our lord the Sultan Melik 'Eshref, from the capital of Ta'izz. His arrival at Zebíd occurred on Friday the 14th of Sha'bán (26th December, 1376), he having been sent for by a very pressing message, in order that God might carry out a thing preordained.

001 His stay with him lasted eight days, from Friday to Friday.

f. 296a Then did the Sultan Melik 'Afḍal die on Friday the 21st of the month of Sha'bán the Noble in the aforementioned year 778 (2nd January, 1377). May God have mercy on him.

The opinion of a party of the heads of the state was unanimous as to the accession of his son our lord the Sultan Melik 'Eshref 'Ismá'íl son of 'Abbás son of 'Aliyy son of Dáwúd son of Yúsuf son of 'Umer son of 'Aliyy son of Resúl. So the great men and grandees of the realm, the pious ones of the people, and their learned ones all concurred, and the ceremony

of taking the oath of allegiance to him was gone through on the day mentioned above. The 'Emírs of the forces, the grandees of the Sherífs, and the Sheykhs of the clans of Arabians were present; the whole of them swore the oath, affairs became orderly, and the circumstances of the people settled; no one stretched out his hand or raised up his head (in opposition or to induce trouble).

After this they commenced to lay him out, wash him, shroud him, and convey him to his sacred mausoleum in the well-guarded capital city of Ta'izz. His burial took place on Monday, the 24th of Sha'bán (5th January, 1377). The chanting of the Qur'án over him in the generality of the Yemenite territory continued seven days. May God have mercy on him.

He was a prince valorous, vigilant, prudent, bold, abstinent, intelligent, a jurist, a sharer with the learned in a number of the 69r branches of science, an adept in syntax, literature, lexicology, genealogy, the customs of the Arabian tribesmen, and the customs of princes. He composed a number of books; among them the book entitled "Amusement of the Eyes; on the History of the Sections of the Epochs."[1412] Nothing is to be found in its similitude or woven on its winding-beam; it is a very profitable book. His, too, is the book named "Illustrious Gifts; on Yemenite Anecdotes,"[1413] which contains notices of the successive generations of the jurists of Yemen, its great men, its princes, and its wezírs. His, again, is the book "Amusement of the Insights; being an abridgment of the 'Treasury of Notices.'"[1414] He furthermore abridged the "History by the son of Khallikán." His, moreover, is the book called "The Object sought for by men of Enterprise; on the genealogies of the Arabians and Aliens."[1415] Other books, too, are by him.

He it was who renewed the city walls of Zebíd and repaired its moats when those walls were falling down and the moats were in ruins. He laid out in the edification of these a very large sum-total. He carried out in the greater part of the cantons of Yemen the reduction of one-fourth in what they had sown, and in some of them of one-fifth. He instituted

in their favour the legal cubit in measurements of land; there
f. 296b being between it and the cubit of [*worm-eaten*].

He was liberal, munificent, and put gift-making in the place
٥٥r of bodily exertion. He gave to the Sherif 'Aliyy son of Muḥammed son of Hádi a hundred thousand royal ducats as his travelling outfit on the day of his departure to his own country. He was brave, hardy, impetuous in attack, firm of character. The 'Imám Ṣaláḥ son of 'Aliyy came against him with hosts too numerous to be counted of horse and foot, with the concurrence of the son of the Seyrite. This son of the Seyrite, too, collected forces exceeding enumeration, and their united force reached Ḥawbán,[1416] he being at the time resident in Thu'bát; but he became neither perturbed nor moved. More than two thousand horsemen from among the tribes in sedition overran the territory in the province of Yemen and in other regions, besides rivals and opponents; but he led them to disagree, and extirpated their very roots.

Among the religious monuments founded by him was the college that he erected in the city of Ta'izz, in the Jubeyl quarter thereof. He gave orders for the construction of a minaret[1417] therein, of which no parallel exists in any country. This is because it is in three storeys, of which the first is of square figure with exactly equal elements, while the second is triangular in its disposition with perpendicular faces, and the third is of hexagonal form and admirable appearance. He instituted in the said college a precentor, a mu'edhdhin, a verger,
٥٥v a teacher and orphans to study the Qur'án, a professor of the holy canon law, a tutor and ten students, a traditionist, an abbot of mystics, a rector, and vowed paupers, with food for poor applicants. He gave in mortmain trust for them loam lands, palm-groves, vineyards, and labourers,[1418] enough for the support of the whole of them. He built a college in Mekka the Venerated facing the door of the Cubical House so held in awe. He instituted therein a professor, a tutor, ten students, a precentor, mu'edhdhin, and verger, a teacher and orphans to study the Qur'án so sacred, giving in mortmain trust a goodly

estate to the same. To him also are attributed other pious monuments as praiseworthy deeds.

He died leaving seven children, all males, the eldest being the Sultan Melik 'Eshref 'Ismá'íl; the second, 'Abdu'lláh Manṣúr; the third, 'Aliyy Mujáhid; the fourth, Muḥammed Mufaḍḍal; the fifth, 'Ebú-Bekr Mu'eyyed; the sixth, 'Umer Mudhaffer; and the seventh, 'Uthmán Fá'iz. There was an eighth, Dáwúd; but he died young, before his father.

His wezír was the judge Jemálu'd-Dín Muḥammed son of Ḥassán. When his death occurred at the date mentioned, he f. 297a appointed to the wezírate after him the judge Taqiyyu'd-Dín 'Umer son of Qásim son of Mu'aybid. A whole body of men ٥٥٥ of talent elegized him in choice poems, and the people were afflicted with great grief over him. May God deluge him with His mercy, and cause him to dwell in the very midst of His paradise. (f. 297b)

f. 298ª

CHAPTER VIII.

Narrative of the rise of the rule of 'Eshref the Greater, and its events.

Thus hath said 'Aliyy son of Ḥasan the Khazrejite, on whom may God bestow the greatest good: "When the Sultan Melik 'Afḍal died at the date above mentioned, on him be God's mercy, and when general consent was declared as to the accession of
f. 298ᵇ his son the Sultan Melik 'Eshref 'Ismá'íl son of 'Abbás son of 'Aliyy son of Dáwúd son of Yúsuf son of 'Umer son of 'Aliyy son of Resúl, the ceremony of swearing fealty to him took place after the congregational service on Friday the 21st of Sha'bán in the year 778 (2nd January, 1377) aforesaid. And when that matter was settled, privately and publicly, and when the pen had held its course in felicity, first and last, he distributed to the troops a goodly gratuity, and set out with his father for the capital city of Ta'izz. He was buried on Monday the 24th of Sha'bán (5th January), and recitation of the Qur'án was continued over him without interruption for seven days."

After this, orders were issued to all the cantons to make all
001 things firm and to hire men. He remained there during the remainder of Sha'bán, during the month of Ramaḍán, of Shewwál, and of Dhú'l-Qa'da, as also the beginning of Dhú'l-Ḥijja, letters from all parts coming in to him, and the Arabian tribesmen arriving as deputations from every quarter. He gave answers to each letter as was requisite, and received all who came to him with what was due to each and gave satisfaction, so that the regions, near and remote, were made sure, and the people yielded obedience, whether dutiful or refractory.

When the days of the Festival (of Sacrifices) were run out, he resolved on a journey to Zebíd, and entered it on the 16th of Dhú'l-Ḥijja (25th April, 1377) :

" *With a cortège, the dust of which enveloped the eyes, so that men saw, as it were, with their ears ;*
And with horsemen, the souls of whom make the concourse alive, though they, as it seemed, were not living beings."

In the year A.H. 779 (A.D. 1377–8) the edict of the Sultan went forth for the enumeration of the date-palms of the vale of Zebíd, for the owners thereof had been subjected to loss thereby, and thence a large amount had disappeared. Now among the tellers appointed to this duty there was a certain 'Abdu'r-Raḥmán son of Wejíh ; and when he went to the palm-groves as one of the body of commissioners he saw a man f. 299ª
cutting down a fruitful date-palm. This displeased him ; so he remonstrated, vituperated, and threatened him. But the palm came down upon him, as he sat upon his beast, and killed them both. The rest of the members of the party took warning by him. ٥٥٧

" *Blessed is he who is admonished by means of another than himself.*"

The enumeration of the date-palms in the said year 779 was the first good deed he did of all the benefits he conferred. After that a supreme edict was issued to his wezír the judge Taqiyyu'd-Dín 'Umer son of 'Ebú'l-Qásim son of Mu'aybid, commanding him to proceed to the Raḥbán districts on business that demanded the step. The said wezír was a man of good administration and perfect as a chief. He remained in those parts a certain space of time, settling their affairs and getting in their revenues.

The Sultan went down to the palm-gardens, remaining there a space. He next proceeded to the seaside, and then returned to Zebíd in the latter part of the month of the latter Rebí'

(August, 1377) in this year 779. And when the custom of the (visit to the) palm-gardens came to a close in the vale of Zebíd, the Sultan proceeded to the capital city of Ta'izz towards the end of the said month, and the wezír came to court at Ta'izz from the northern cantons, his entry to the capital of Ta'izz occurring on the 8th of the latter Jumádá (11th October, 1377).

The Sultan next undertook to go down to the west seaboard, his departure from Ta'izz taking place on Monday the 16th of the latter Jumádá (19th October). He stayed there the remainder of Jumádá, the whole of Rejeb, and the half of Sha'bán. In the course of his stay he installed the judge Muwaffaqu'd-Dín 'Aliyy son of Muḥammed son of Sálim as collector of revenues in Zebíd, and controller there. And when the half
٥٥٨ of Sha'bán was gone by he resolved to go up to Ta'izz on account of the fast. His entry into Ta'izz occurred on the 21st of Sha'bán (22nd December, 1377). He remained there until the Festival of Victims, and he performed his fast of Ramaḍán in the city of Ta'izz. When the days of the Festival of Victims were concluded the Sultan proceeded to Zebíd, and entered it on the 16th of Dhú'l-Ḥijja (14th April, 1378).

f. 299b In this year 779 died the 'Emír Núru'd-Dín Muḥammed son of Míká'íl. He was a grand, noble, illustrious 'Emír, of exemplary moral conduct and with a magnanimous disposition, open-handed, a lover of the learned and of the righteous, whom he used to admit into his company, to whom he used to make magnificent presents, and whose station he used to promote. In the days when he was an 'Emír, yielding obedience to the Resúliyy sovereignty, he used to be called the Prince of 'Emírs. But when he withdrew his hand from allegiance and claimed a regal status, disputing his territories with the Sultan Melik 'Afḍal, and making war on him, the Sultan sent against him an imposing force, plucked him up by the roots, and expelled him from the regions, so that no banner of his was ever raised again. He then sought a refuge with the 'Imám 'Aliyy son of Muḥammed the Hedewite, who gave him the Castle of Miftáḥ and what is appended thereto, that it might feed him. He

ceased not to reside there until he died in the night preceding Friday the 16th of Sha'bán in this year 779 (18th December, 1377). May God have mercy on him.

In the year A.H. 780 (A.D. 1378–9) the Sultan gave orders for ٥٥٩
the construction of the pavilion named Dáru'n-Naṣr in the locality of the Sandhill (Qawz)[1419] near Zebíd. In the same year the Sultan despatched an imposing force against the Ma'áziba country, the commander of the array being the judge Taqiyyu'd-Dín 'Umer son of 'Ebú'l-Qásim son of Mu'aybid, the wezír. They fled from Khabt[1420] to Ḥázza,[1421] and he pursued them, putting them to very great straits; and he slew a portion of them. So they dispersed themselves in all directions.

And in this year 780 the Sultan went to Mehjem, remained there a few days, returned to Zebíd, and sojourned there until the 30th day of Ramaḍán. In this year the Sultan performed the fast in Zebíd, this being the first year of his fasting there. f. 300ᵃ
On the 3rd of Shewwál (22nd January, 1379) the sovereign cavalcade proceeded from Zebíd to the capital city of Ta'izz, where he stayed until the Festival of the Victims; afterwards he went down to the western seaboard in the latter half of Dhú'l-Ḥijja (April, 1379).

In the year A.H. 781 (A.D. 1379–80) the foreign corps of slave-guards assembled and took an oath on some subject, the true nature of which has never been made manifest to anyone. The Sultan saw them as they were accoutring their horses and taking in hand their weapons. He was astonished at their procedure, and sent certain spies of his own to bring him ٥٦٠
intelligence of what they were about to do. His spies returned to him and informed him that they were in a state of preparedness to do battle, and were collecting arms, but were as yet dispersed in their different quarters in the village. In consequence he gave them over to be put to the sword by the slave arm-bearers and slave mule-grooms, who went against them in their quarters before they could mass themselves. They came out crouching down as fugitives, some of them being arrested and put to death.

On that same day did the Sultan give orders for the arrest of his paternal uncle Melik Dhâfir Háshim son of 'Aliyy son of Dáwúd.[1422] He kept him in bonds some days, then set him at liberty and showed favour to him. This was one of their customary proceedings on the 10th day of Muḥarrem.

In this year 781 there happened a fire in the city of Zebíd, when the whole of the market-place was burnt, with the quarters parallel to it on the east and north. A number of public buildings were burnt also about the same period in Zebíd and elsewhere. That conflagration occurred in the month of Muḥarrem in the year (April–May, 1379).

In this year, again, did the Ma'áziba tribesmen raise very
f. 300b serious trouble, and carried their depredations towards the sea-coast time after time. The Sultan detached against them a force from the household troops, ordering the lords of Qaḥma and Feshál to meet those troops on a given day. The forces attacked them, therefore, on all sides and quarters, so that they
011 had no place to flee to, saving the sea. This they entered, a part of them being drowned, but a portion was saved. A multitude of them asked for an amnesty, and the rest were made prisoners. The 'Emír Seyfu'd-Dín Bishtik, the chamberlain, was the commander of the force. He granted an amnesty to them.

"*He holds back from them the tawny upper extremities of the spear-shafts, when the horse-withers had already been crimsoned with their thrust-stabs,*
And when he who held in his grasp a spear-shaft among them was as he among them who had in his hand a henna poultice."

So he took away the sword from over them, and returned to the Sultan with the (decapitated) heads and the prisoners; when the Sultan ordered the execution of a body of the captives notorious for their misdeeds, setting the remainder at liberty. The Sultan conferred on the 'Emír Seyfu'd-Dín Bishtik the

administration of the vale of Rima', and appointed the jurist Raḍiyyu'd-Dín 'Ebú-Bekr son of 'Aḥmed son of 'Abdu'l-Wáḥid as judge substitute over the said district. He was a jurist with good administrative abilities, only that he was not strong at equitation. He made the Ma'áziba tribesmen a butt for his shafts and an object for his sword-cuts. He dispersed their gatherings, made vacant their homesteads, and put to death a number of them in a very short time.

In the last decade of the month of the latter Rebí' the supreme cavalcade proceeded to the capital city of Ta'izz, remaining there some days, and then continuing the journey forwards to the Mikhláf district with the divinely aided forces. ٥١r
There he captured the city of 'Ibb by assault with the sword. He then advanced in the direction of 'Erbáb, of which he collected together an adequate knowledge. He then returned to Ta'izz, stayed there some days, and thence directed his course towards the western hot seaboard district. He entered it on the 1st of Sha'bán of the said year (10th November, 1379), and his fast of the month of Ramaḍán was performed in the city of Zebíd.

In this year did the Sultan confer on the 'Emír Seyfu'd-Dín Bishtik the administration of Qaḥma. He proceeded thither, and the Ma'áziba tribesmen attacked him with a large force, having first laid for him three ambushes in three different places. He issued forth against them, and they drew him out until he was in the midst of the ambushes. They then closed around him and those with him, when he fought until he was killed. On that occasion there were killed with him the jurist 'Ebú-Bekr son of 'Aḥmed son of 'Abdu'l-Wáḥid and a portion of the troops. Their slaughter took place on the 21st of Shewwál in this year 781 (1st December, 1379).

In this same year 781, again, the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite proceeded to Mekka f. 301a
the Honoured, accompanied by the Litter and the divinely aided Banner, travelling by the route of the pilgrim-caravan from Yemen. He performed a pious pilgrimage, and ran

a thanksworthy race, enjoying security during his journey out and home.

٥٦٣ And in this year 781, too, the supreme cortège proceeded to the frontier stronghold of 'Aden, remaining there some days. He abolished many an innovated customs-due.

In the same year 781 died the wezír, the judge Taqiyyu'd-Dín 'Umer son of 'Ebú'l-Qásim son of Mu'aybid. He was most worthy to be called the Prince of Wezírs, was a literary scholar, wise, awe-inspiring, munificent, noble, valiant, mild. Faḍl was not his counterpart, nor Ja'fer, in no wise; nor was Yaḥyá, nor Khálid.[1423]

"*Like the full moon and the ocean, and the lion of Mount Sherá and of Mount Ṭawd;*[1424] *only, that he is but one.*"

He was good at administration, perfect in chiefship; he possessed a penetrating insight and an unerring judgment. He was eloquent of speech, abundant as to kindness and favour, generous, trusty, abstinent, intelligent.

"*His munificence surpassed time in its munificence; and truly, with him is time a niggard.*"

He assumed the office of wezír in the year (7)74, and he died in (the month of) Muḥarrem in the year (7)81 (April–May, 1379), his age being less than 50 years. But God knows best. His demise occurred in the city of Ta'izz, and his grave is at 'Ujeynád.[1425] When he died at the date above mentioned the office of wezír was assumed, after him, by his son, the judge Núru'd-Dín 'Aliyy son of 'Umer son of 'Ebú'l-Qásim son of
٥٦٤ Mu'aybid. His term of office as wezír was six years and ten months.

In the year A.H. 782 (A.D. 1380–1) the Sultan returned from 'Aden to Zebíd, remained at Zebíd during the period of the Saturday palm-garden junketings (Subút),[1426] and carried out an expedition into the country of the Benú-Thábit, which he took possession of, as also of the castle of Fewáríz.[1427]

In the month of Ṣafer in this year 782 the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite arrived at court from Mekka the Honoured, having with him the Litter of the Pilgrim-Caravan and the divinely aided Banner. It so was that f. 301b some one of the class of traducers maligned him to the Sultan and told concerning him what had happened and what had never occurred. Therefore the Sultan put him in bonds and in prison, where he remained bound until the 25th of Ramaḍán (22nd December, 1380), when he was set at liberty.

As soon as the observances of the date-gardens were concluded at Zebíd and in its vale, the Sultan proceeded to Ta'izz and remained there. But in the latter days of the month of Rejeb (October) the Sultan went to the city of Juwwa,[1428] staying there and in the White Castle (Beyáḍ) until the 15th of Sha'bán (14th November, 1380), when he went up to Ta'izz, where he remained, performing the fast of Ramaḍán in this year at Ta'izz. On the 25th of the month of Ramaḍán the Sultan set at liberty the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite from prison, when his innocence had been ascertained of that which had been told about him. For the Sultan, on whom may God have mercy, was mild, noble, and considerate. Had he been hasty in temper, verily he would ٥١٥ have already destroyed no few sets of people. That is one of the usual habits of princes, and few do we find like unto him among them. May God allow us to derive benefits through him, and may He increase him

"On earth in stability, glory, and high honour; and may He not let us see in him any disagreeable, nor
Any evil, of all evils, so long as the birds shall warble."

The Sultan proceeded to Zebíd on the 3rd of Shewwál (30th December, 1380), entered it on the 5th (1st January, 1381), stayed there some days, and then went on to the country of the Ma'áziba tribesmen, who, however, were on their guard against him. When, therefore, they became aware of his march towards

them, they withheld their payment of taxes and withdrew to the summits of mountains. The soldiery pillaged the country most thoroughly and burnt its villages. The season was not favourable, so the Sultan returned to Zebíd, and on the 10th of Dhú'l-Qa'da went up to Ta'izz, where he remained until the end of the year (26th March, 1381).

In the year A.H. 783 (A.D. 1381–2) a conflagration broke out in Zebíd, again in the quarter of the market-place, and was about in the locality of the former fire. Few were they burnt out the first time who escaped now, and few were those saved the first time who were uninjured in the second. Many people were reduced to poverty thereby.

In this year 783, again, the judge Muwaffaqu'd-Dín 'Aliyy son of Muḥammed son of Sálim was named to the Sihám district, where he stayed only twenty odd days, in which he overwhelmed
f. 302a the people with exactions and tormented them with every sort
011 of cruelty. Information of his doings came to the Sultan's knowledge. He therefore dismissed him and gave him over to the eunuch 'Emínu'd-Dín 'Ehyef, who tortured him so severely that he perished under the infliction. His death took place on the 21st of the former Rebí' in this year (15th May, 1381). May God, who be extolled, have mercy on him.

And in this year 783 did the Sultan abolish in favour of the peasantry the "commutation for cotton," which was an odious innovation originated by one of the deputy collectors in the days of Melik Afḍal. The Sultan abolished it, and this is one of his laudable acts. He also exempted the village people of the vale of Zebíd from the duty of fecundating the date-palms of the Sultan's estates, which was also an innovation of recent introduction by one of the deputies.

In the month of Jumádá the Sultan proceeded to Ta'izz, and remained there until the end of the month of Sha'bán (November), when he took the road to Zebíd and entered it on the last of that month (20th November, 1381), performing the fast of Ramaḍán therein. When the month of the fast had elapsed, he journeyed to the country of the Benú-Thábit,

of which he made himself master. He next attacked the country of the Rekb clan, of which he obtained possession. He then went against the castle of the Benú-'Aliyy, which is called "The Castle of the Head" (Ḥiṣnu Re's),[1429] and is on a difficult, lofty, towering mountain. Evil deeds had become of very frequent occurrence on the part of its inhabitants, as well also as acts of rebellion, turbulency, and enmity. And o7v when the Sultan went against them at the date given above, they fled from the castle and left it vacant. The Sultan took possession of it, and placed therein a garrison to hold it. He then returned in triumph as a divinely aided victor.

In the year 784 (1382–3) the Sultan gave orders for the torture of the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥasan the little ailing man (Suqaym). In the beginning of his career f. 302b he had been instructor to the corps of body-guards and captain of the men of his art. But the Sultan called him to positions of great intimacy, until at last he made him chief registrar of the Doomsday Records. He acquired great wealth by various means, and then his manners became vitiated. He was crabbed, harsh, and by turns gentle and affable; only that he would break down the self-respect of people of consequence, and trample on their honour.

" *Whosoever ignores in his own mind his own true worth, from him do others experience what they have not before been subjected to.*"

When the Sultan had made himself sure of the true state of his case, he put him out of the office of managing public moneys, and sued him for what he had embezzled thereof. He gave up a portion and then another portion, putting forward sometimes cash and sometimes effects. The Sultan ultimately ordered his release, and he fled to Ḥijáz.

In the month of the former Jumádá he appointed wezír the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the Nuṭṭárite. He had a number of enemies who spoke ill of him

٥٦٨ in the Sultan's presence, and thus the relations between him and the Sultan became overclouded. The Sultan took alarm at him, and ordered him to go away to his own country. This practice of circumspection in the conduct of state affairs is one of the habits of princes. When the Sultan commanded him to leave his dominions, he took his course to the country of the Benú-Yaghnem. When the 'Imám heard of him, he wrote to him and desired him to come to him. When he reached him he made him a familiar companion to himself, appointing for him a sufficiency for his maintenance. So he remained with him.

After this the Sultan proceeded to Ta'izz and remained there until the end of the month of Rejeb (8th October, 1382), when he took the direction of Zebíd, entering it on the 1st of Sha'bán. He took up his abode there, performing the month's fast of Ramaḍán in the palace named Dáru'sh-Shefí', on the round sandhill, Qawz.[1430]

And in this year 784 there arrived at court a number of the Sherífs of Mekka and of the Leaders, wishing to enter service at the supreme court of the Sultan, who received them with perfect cordiality, and they remained in honour and consideration. When the month of Shewwál had run out, they asked to take leave in order to go to the pilgrimage at Mekka and its meeting. The Sultan provided them with travelling necessaries, and they set out on the 1st of Dhú'l-Qa'da (6th January, 1383). But
٥٦٩ when they had arrived in the neighbourhood of Maḥálib they repaired to the depredating tribes and attacked the city of
f. 303a Maḥálib with a large force. The 'Emír thereof sallied out against them, he being at the time Rukn son of Humám, with those in his following, to do battle with them; but he was defeated, and they killed him, with a number of his followers, and pillaged the outlying parts of the country. They then took the direction towards Ḥarad, the 'Emír of which, who was at the time Bahádir the Shemsite, came out against them, slew the magnates among them, and broke up the cohesion of the remainder. When the Lord of Mekka[1431] received information

about them, he forbade their entry into it, and not one of them could go in, unless it were done by stealth.

And in this year 784, too, did the Sultan, to whom may God grant mercy, who be extolled, write in favour of the proprietors of the upper expanse of the vale of Zebíd, as to a greater share in the taxable produce, and this in seven cantons, namely: Me'wi,[1432] Baqar, Reyyán, Nábiṭ, Muberrej, Niqḍ, and Bedániyy, as a perpetual alms. And he granted alms to the whole of the inhabitants of Ḍáḥi-Muṣabber, that their taxation should be reckoned by the ducat in every single item, excepting what was irrigated by the stream, and that such should be taxed at the rate of one exchequer quart for each ten items.[1433] This is reckoned one of his good actions.

In this year 784 again, died the noble princess, the lady of the eunuch Jemálu'd-Dín Taghá the 'Afḍalite, the 'Eshrefite, ov.
mother of our lord the Sultan Melik 'Eshref 'Ismá'íl son of 'Abbás. She was the wisest woman of the age, and princess among the women of the princes of north and south Yemen.

"*And as she could not find among mankind her peer, this veiled one chose death for her spouse.*"

Hers were several pious monuments and laudable deeds. Among those edifices was the mosque which she built opposite the gate of her mansion styled the "Palace of Security" (Dáru'l-'Emán)[1434] in the west ward of the city of Ta'ízz. It is a goodly and spacious mosque. She placed in it a pond and places for ablution, bringing to it a canal of water, so that the people derived therefrom a common advantage. She possessed many noble qualities and used to do much good. At her death she emancipated many slave-women and men-servants, bequeathing also bountiful alms to the poor by vow and to f. 303b
paupers,[1435] as well as to a number of persons specified by name. She made a bequest of a pilgrimage and of a pious visitation.[1436] Thus hath said 'Aliyy son of Ḥasan the Khazrejite, to whom may God be gracious: "So the Sultan, on whom be the mercy

of God, who be extolled, invited me to perform that pilgrimage and pious visitation in her name, bestowing on me a travelling outfit allowance of four thousand dirhems; and when I returned from the pilgrimage and pious visitation, he granted me a consideration out of the dues on my land and date-palms then possessed, as a reduction to be continual, perpetual, established.
٥٧١ May God reward him for me with a most excellent reward."

And in this year 784 died the judge Jemálu'd-Dín Muḥammed son of Ibráhím the Skinner (Jellád). He was skilful in the science of computation respecting the sphere, and he built a college in the city of Zebíd for the people of his persuasion, followers of 'Ebú Ḥanífa. May God have mercy on him. He ceased not to be in the service of the Sultan until he had filled the office of the four collectorships. The Sultan Melik 'Afḍal had given Ḥaraḍ to him as a fief, and then Feshál. He died when he was controller in the frontier stronghold at 'Aden, where he was for a season both controller and governor, this never having happened to anyone before him. His death occurred in the month of the latter Jumádá in this year (August–September, 1382). May God, who be extolled, have mercy on him.

In the year A.H. 785 (A.D. 1383–4) the Sultan came down to the western seaboard in the month of Muḥarrem (March–April), staying there. And in the month of the latter Jumádá (August) 'Imrán the Sebakhite went forth to the Ma'áziba country and agreed with them in causing troubles in the land, although he had been one of the privy attendants on the Sultan. His unworthy act was an indication of his vile origin. He and the Ma'áziba tribesmen made a foray with a strong force. The fleetest-horsed of the troops went against them and overtook them when they had already lifted a certain amount of cattle.
٥٧٢ Those collections of men turned upon them and killed 'Ebú-Bekr son of the Demirdáshite and Dáwúd son of Ḥasan son of 'Aliyy the Disdainful ('El-'Enif), besides capturing one of the Sultan's servants, the eunuch Ṣafiyyu'd-Dín Jewher the Chinaman, together with a slave-guardsman and an Abyssinian slave.

The eunuch fled to them. After this they committed all sorts of mischief in the regions and multiplied their misdeeds in the land. The season was not favourable for an expedition against them, or for a blockade of their country.

At this date the judge Shereſu'd-Dín Ḥuseyn son of 'Aliyy of Miyá-Fáriqín was appointed controller in the fortified frontier stronghold ('Aden), he being a man pleasant in society and clever in conducting affairs.

In the month of Sha'bán (October) the supreme cavalcade proceeded from the western low seaboard to the capital Ta'izz. His fast of the month of Ramaḍán was performed in the city of Ta'izz, and there arrived at court the highly considered Sherif, the great 'Emír, Dáwúd son of Muḥammed son of Dáwúd son of 'Abdu'lláh son of Yaḥyá son of Ḥasan son of Ḥamza son of Selmán son of Ḥamza, lord of the Ṣan'á' of Yemen [1437] and Sultan of the Sherifs of the epoch. He was received with honour and respect, consideration and kindness; for never has it failed to occur that a paucity of regards occasions estrangement among men, even though they chance to be blood relations.

In the month of Dhú'l-Qa'da the eunuch 'Emínu'd-Dín 'Ehyef put his secretary 'Abdu'l-Laṭif son of Muḥammed son of Mu'min to the torture in so severe a way that he died under the infliction on the 1st of Dhú'l-Ḥijja in this year 785 (24th January, 1384), and he confiscated the whole of his property that could be discovered. ٥٧٣

In this year died the very eminent judge Shemsu'd-Dín Muḥammed son of 'Aḥmed son of Ṣaqr, of Damascus, the Ghassánite, who was an intelligent, well-instructed judge, conversant with various branches of science. He had filled the office of Judge of Judges in the region of Yemen for a long space of time in the days of Mujáhid, and for an interval in the days of 'Afḍal, as well as in the commencement of the epoch of Melik 'Eshref, until he died in the latter days of the month of Shewwál in the said year 785 (26th December, 1383). May God have mercy on him. In succession to him was f. 304b

appointed to the chief judgeship the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of 'Aliyy son of 'Abbás the Reader, who was an exemplary man, excellent, intelligent, and wise.

In the year A.H. 786 (A.D. 1384–5) the Sultan proceeded to the capital Zebíd in the beginning of Muḥarrem (23rd February, 1384), and remained therein. The judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed son of Yúsuf the 'Alewite came to court from the northern cantons, having with him a body of troops. When they reached the limit of the country of the Ma'áziba tribe, horsemen of this Ma'áziba tribe swarmed up
ovi[a] against them, Músá son of 'Akúr, chief of the Benú-Ya'qúb, being at that time among them. When the troops saw them they prepared their weapons for combat, and a fight was carried on for a portion of the day, when the son of 'Akúr was killed, his head cut off, carried away by the troops and brought to Zebíd by them in the latter part of Muḥarrem (21st March, 1384). In the month of Ṣafer there came to court from Mekka
f. 305[a] the Venerated the 'Emír Shemsu'd-Dín 'Aliyy son of Ḥasan Suqaym, and was received with the fullest attentions and most marked cordiality, the Sultan granting him a flattering audience. After he had become accustomed to his sojourn there were reported to the Sultan a number of his expressions, for which the Sultan commanded that he should be chastened, but not hurt. After a while he was entreated in the matter, pardoned him, and set him at liberty.

In this year 786 the Sultan gave orders for the building of the village of the fastness that is on the west of the Maḥall-Qilqil. He commanded also that letters patent should be written in their favour for the lightening of their taxes there, in the Ḍáḥi [1438] district, and in the valley, as an encouragement to them to bar that pass [1439] to the incursions of the depredators towards the road leading to the date-groves and towards the valley. But the tax-collectors did not consent to this, as they had to consider another matter also. So on the day of new moon in the month of the former Jumádá (18th June, 1384), the Ma'áziba tribesmen attacked the date-gardens with a great

force, the Sultan himself being there at the time. He gave the word to his troops to sally forth in quest of them. They therefore went out in all speed, and routed them. There was ٥٧٥
killed from among the Ma'áziba men 'Umer son of Ḥasan son of 'Aqad, who was the bravest of their horsemen. There were killed with him a party of them, and there was made prisoner the son of 'Imrán the Sebakhite, who was surnamed Weshsháḥ (Wisháḥ?). When the troops brought him to the gate of the palace, the Sultan ordered him to be put to death.

In the middle of the month of the former Jumádá the judge Shihábu'd-Dín 'Aḥmed son of 'Ebú-Bekr the Náshirite was installed as judge in the city of Zebíd the capital, and of its dependencies, in lieu of the judge 'Ibráhím son of 'Aḥmed the Tihámite.

In the latter part of the month of the former Jumádá the Sultan detached the divinely aided troops to the country of the Ma'áziba tribesmen, and he gave to understand to the lord of Feshál and to the lord of Qaḥma that they were to meet the forces of the Sultan at a time which he had already specified to them. So each of them arrived from a (different) direction, and death overtook them on all sides, so that they imagined it had enclosed them. They retreated, therefore, in the direction f. 305ᵇ
of the sea, so that the sword destroyed a part of them and the sea the other part. There were drowned a large number of their women and of their children, and a number of their houses became lost, as not one of their members was left alive.

At this date the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the 'Alewite was appointed collector in the Surdud ٥٧١
cantons, where he remained but a very short time, being removed thence on the 1st of the month Rejeb (15th August). And in the course of this month of Rejeb the judge Shihábu'd-Dín 'Aḥmed son of 'Umer son of Mu'aybid was named controller in the fortified frontier station in 'Aden, where he conducted himself so as to be thanked. The Sultan proceeded from Ta'izz to Zebíd on the 16th of Sha'bán (1st October, 1384); and in the month of Ramaḍán the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán

son of Muḥammed the 'Alewite received the appointment to the district of Laḥj as collector of the arrears of taxes. When he had set out on the journey, there was reported to the Sultan about him something that turned his feelings and public acts against him. He therefore sent after him to the governor at Laḥj, who was the 'Emír Shujá'u'd-Dín 'Umer son of Śuleymán the 'Ibbite, to remain in his government, and when Wejíh the 'Alewite reached him, to seize him and conduct him to the fortified frontier post under arrest. So when the judge Wejíhu'd-Dín came to the border of the district, he wrote to the 'Emír Shujá'u'd-Dín the 'Ibbite, informing him of his arrival at the said canton. The 'Emír Shujá'u'd-Dín the 'Ibbite went forward with a strong force of troops, and when they had met he made him acquainted with the mandate of the Sultan which he had received, and then proceeded with him in his suite to 'Aden. When they had entered there he delivered him over to the deputies, who took him from him and consigned him to the
٥٧٧ prison there. He remained there in chains for sixteen months. The Sultan performed his Ramaḍán fast of this year 786 in the palace at the Sandhill (Qawz) near Zebíd; and towards the end of Ramaḍán (November, 1384) the eunuch Jemálu'd-Dín Merján came to court with horsemen of the Benú Beshír clan of the Ma'áziba tribe to ask an amnesty for them from the Sultan, who accordingly granted them a full amnesty.

In the month of Shewwál the Sultan gave orders for the construction of a mart in the village of Mimláḥ, so that the troops stationed near it, as well as others besides, might be able to supply themselves with necessaries. On the 1st of Dhú'l-
f. 306a Qa'da the supreme cortège proceeded to the city of Ta'izz, and in the course of this month of Dhú'l-Qa'da in this year 786 (December, 1384 – January, 1385) the Sultan gave the order for the execution of the son of Sheref of Ṣan'á', an envoy between himself and the 'Imám, whom he accused of having acted with treachery in his mission and revealed some secret confided to him by the Sultan. In consequence the Sultan commanded him to be put to death for his misdeed. It is one of the

maxims laid down by princes that they will pardon any fault and will forgive any great or small offence, save three only; for they will not overlook a disclosure of a secret, a detraction on the state, or an intrigue with their female relations.

In this year 786 again did the Sultan give orders for the enlargement of the corn measures at Zebíd and its cantons. ٥٧٨ The capacity of the Zebíd corn measure called the Sunquriyy, as having been fixed by Sunqur the 'Atá-Bek, was of two hundred and forty dirhems; and so it remained for a long space of time. It had an increase of eighty dirhems made to it subsequently by one of the rulers, so that it became a measure of the capacity of three hundred and twenty dirhems, at which it remained for a long time, until the close of the reign of Sultan Melik Mujáhid. But when it was the year 761, an increase of forty dirhems was again made to it by Jemál son of 'Arús, who was the controller of the excise in Zebíd at that time, and by Shiháb son of the Khirtabirtite, who was then governor of Zebíd. This was the extent of the discussion on the subject. Later on the controllers of excise in Zebíd made a plaything of it, and they would increase its size in an unascertainable manner. When the question became a scandal in the reign of Sultan Melik 'Afḍal, and when Sultan Melik 'Eshref began to reign, then the Sultan, on whom be God's mercy, took the matter into his consideration, and it was ascertained that this state of things was detrimental to the subjects and of no benefit to the exchequer. So when the subject had been well examined, the Sultan, on whom may God have mercy, commanded that the capacity should be established permanently at four hundred dirhems, saying: "Were we to abolish the whole of the scandalous augmentations at once, this ٥٧٩ would itself be manifestly a scandalous thing; therefore will we abolish them little by little." But when there happened what occurred in this year as to the rise of prices and scarcity of corn, the Sultan ordered that the Zebíd measure should contain five hundred dirhems, having in view the object of lightening the market rate to the people for the time. This increase

became permanent, and thereby all the cultivators were made to suffer loss, while everybody besides them were gainers.
f. 306b In the end of the year the Sultan set out for the west seaboard country, entering it in the latter days of the month of Dhú'l-Ḥijja (January, 1385).

In the year A.H. 787 (A.D. 1385–6) the Sultan detached the 'Emír Shemsu'd-Dín 'Aliyy son of Muḥammed the Wáshi'ite with a hundred horsemen to Qaḥma as a reinforcement to the lord thereof at that time, he being the 'Emír Bahá'u'd-Dín Bahádir the Laṭífite. He gave them orders to make a raid against the Benú-Ya'qúb. So they attacked them in Qáhira, which they burnt, making booty of their cattle, and ruining their condition. They begged for quarter as to their lives on surrendering their horses to the court of the Sultan. The Sheykhs of the Benú-Ya'qúb came to court, and the Sultan granted them an amnesty, clothing them with robes of honour.

The Sultan next detached the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite to pitch his camp against the people of Ḥaneka,[1440] and troops from the court of the
٥٨ Sultan proceeded with him; the above-mentioned Wáshi'ite, with his followers, being also attached to him. And at this date Selám the Jaḥfelite arrived at the court of the Sultan under the sovereign amnesty, and the Sultan received him with favour.

A present from the lands of Egypt was brought to court on the 11th of the latter Rebí' (7th May, 1385); and on the 21st of the same month the supreme cortège proceeded to Ta'izz. On the Ṣunday, 2nd of the former Jumádá (4th June, 1385), there arrived at the court of the Sultan the principal items of the taxes. The Sultan remained at Ta'izz until the 6th of the latter Jumádá (11th July), and then proceeded to the western low seaboard, entering Zebíd on the 10th (15th July).

During the night before Monday the 22nd of that month (23rd July) died the wezír, the judge Núru'd-Dín 'Aliyy son of the judge Taqiyyu'd-Dín 'Umer son of 'Ebú'l-Qásim son of Mu'aybid, wezír to Sultan Melik 'Eshref. He was a perfect

man, prudent, enterprising, munificent, generous, intelligent, sagacious, a graduate in many of the sciences, fortunate in his endeavour, acceptable with the Sultan, looked on with awe by the officers of state, a lover of science and the learned, a good administrator, and perfect chief.

"*In him were features found in the sun, in the winds, in the clouds, in the seas, and in lions.*"

The duration of his term of office as wezír was six years four months and twenty-two days; and in the night before Wednesday the 24th of the latter Jumádá (25th July) the judge Sherefu'd-Dín Ḥuseyn son of 'Aliyy of Miyá-Fáriqín was appointed to the office of wezír in place of the judge Núru'd-Dín 'Aliyy son of 'Umer son of Mu'aybid. f. 307a ٥٨١

On the 8th of Rejeb (12th August, 1385), there arrived at the court of the Sultan gifts from the lord of Dehlek,[1441] among them an elephant, some wild beasts, and other things besides these that are esteemed rarities. The Sultan proceeded to the seaside on the 18th of Rejeb (22nd August), remaining at the village of Metina[1442] for a time, and then returning to Zebíd on the 23rd of that month (27th August).

On the 1st of Sha'bán (3rd September) there came to the Sultan information that the 'Imám was raising immense levies with the design of issuing forth against some of the districts. Letters next came in saying that the 'Imám was intending to make an expedition against Ta'izz. News of this was received in the morning of Friday the 24th of the month (29th September), and late on that day did he go forth and began to march in the latter part of the night before Saturday the 25th with the object of reaching Ta'izz. On that very day did the 'Imám attack Jubla and pillaged a part of it, as the inhabitants thereof had retreated. The Sultan entered Ta'izz on Monday the 27th of Sha'bán (2nd October); and when the 'Imám was informed of the arrival of the Sultan, he turned back in retreat; but his soldiery had already committed excesses in the country. The

Sultan remained at Ta'izz, and performed there the month's fast of Ramaḍán.

On the 25th of this month (27th October) was the judge ٥٨٢ Wejíhu'd-Dín 'Abdu'r-Raḥmán son of 'Aliyy son of 'Abbás appointed wezír, he being already the judge of judges, as we have recorded above. And in the course of Ramaḍán aforesaid news was received of the rise of Timurlenk [1443] the Turk, and of his having achieved the domination of the realm of the east, he being then on his way against Syria.

At the festival of the close of the fast in this year 787 (1st November, 1385) orders were given by the Sultan to his sons to mount their horses for the parade-ground, they not having appeared in public before this time.

f. 307b In this year 787, again, died the eunuch 'Emínu'd-Dín 'Ehyef the Mujáhidite. He was a peremptory man, impetuous in assault, hard-headed, quick to shed blood, absolute in his behests, hasty-tempered, coarse-mannered, prudent, enterprising, wily, abstinent, gigantic of stature, hardy in endurance. He was brave in battle, persevering, and true to the Sultan. He served four successive Sultans, Meliks Mu'eyyed, Mujáhid, 'Afḍal, and 'Eshref. He used to honour the learned and pay them respect; he was possessed of noble moral qualities and a sincere persuasion. He continued as governor of Zebíd for fifteen years, all but a few days. He had but little covetousness for the money of the people; he was religious in heart, and never remained otherwise than in perfect canonical purity; had no idea of dissimulation, but was prodigal of the sword. He put to death a great number of men, some justly, others on false grounds. May God forgive him.

٥٨٣ And in this year 787, also, locusts in great numbers made their appearance in Yemen, destroying the greater part of the sown crops in the country, and also a part of the date-palms in the vale of Zebíd. On the 1st of Dhú'l-Qa'da the Sultan proceeded to Zebíd, which he entered on the 5th of that month (5th December, 1385), and on the 6th appointed the eunuch Jemálu'd-Dín Merján to be governor of that city, appointing

also on the 9th Dhú'l-Ḥijja the eminent jurist Jemálu'd-Dín Muḥammed son of 'Abdu'lláh the Reymite to the chief justiceship of the Yemenite realm, he being at the time the paragon of the epoch in science,

"*The most learned of the learned, and the ocean unlimited, while every sea has a shore.*"

On the 20th of Dhú'l-Ḥijja the Sultan proceeded from Zebíd in the direction of the northern cantons, where he remained until the end of the year.

[f. 308ᵃ is not noted in Redhouse's *Arabic* copy.]

In the year A.H. 788 (A.D. 1386–7) the Sultan was in the northern cantons, where he sojourned until the festival of the 10th of Muḥarrem (10th February, 1386), resolving then to return to Zebíd. On his reaching Qaḥma on the 12th of Muḥarrem, his whole brother, Melik Manṣúr 'Abdu'lláh son of 'Abbás, went on, in the intention of proceeding to Feshál, but met with a party of the marauding Arabian tribesmen, he being mounted on a she-mule apart from his attendants and slaves, none of whom were with him, save only two individuals from among them. The horsemen made a charge upon him, whereas he had taken them to belong to the soldiery. When they charged upon him he had no weapons with him, and no beast to ride excepting the she-mule on which he was mounted; so he drew forth his mace and urged his beast against one of them. But another attacked him in flank and stabbed him with his spear, by which his spirit flowed forth. May God, who be exalted, have mercy on him. He was borne to Zebíd, and thence to Ta'izz, where he was buried in the mausoleum of his father on the 15th of Muḥarrem. The Sultan's entry into Zebíd took place on Wednesday, when he gave orders for the recitation of the Qur'án over him in the mosque of Zebíd for seven days. ٥٨ᵇ

On the 17th of Muḥarrem the Sultan detached a force of troops against the country of the Ma'áziba tribe, but they did not meet with a single individual in the district. They therefore f. 308ᵇ

pillaged and burnt the villages, but could neither take or find one human being.

On the 1st of the month of Ṣafer the Sultan gave orders for there to be written a broadsheet mandate in favour of the inhabitants of the vale of Sihám, giving them, as an eleemosynary concession, an increase in their share of the fixed revenue; and this was one of his pious deeds. At that date, also, was the 'Emír 'Izzu'd-Dín Hiba son of Muḥammed son of Fakhr appointed governor of Zebíd, and he followed out an exemplary course of conduct in respect of the whole of the people. Everyone of the inhabitants benefited through his governorship, each one according to his particular degree.

In the middle of the aforesaid month of Ṣafer the 'Emír ٥٨٥ Bahá'u'd-Dín Bahádir the Shemsite engaged in a battle with the Maqáṣira tribe, and there were killed a certain number of them, whose heads, to the amount of about fifty, were carried to the gate of the Sultan. And on the 18th of that month of Ṣafer there came to court the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the 'Alewite by the command of the Sultan, he having been in the prison of 'Aden as we formerly mentioned. The Sultan accorded him an amnesty and took him as a familiar about his person, he having ascertained his innocence in respect of what had been reported as having been spoken by him. He was one of those men perfect in their opinions and wisdom, in chieftainship, nobility, virtues, and kindness.

On the 30th of the said month of Ṣafer the Arabian tribesmen dismounted from their horses and surrendered them to the 'Emír Bahá'u'd-Dín Bahádir the Shemsite, after he had forced them to evacuate their country, and had killed a number of their cavaliers.

On the 17th of the former Rebí' (29th March, 1386) presents arrived at court for the Sultan from the lands of Egypt; and they were accompanied by a party of the silk manipulators of Alexandria. On the 13th of the latter Rebí' there reached court thirty-four of the horses of the Arabian tribesmen, sent by

Bahá the Shemsite, he arriving himself with the remainder on the 16th of that month (14th May, 1386). He also brought with him the revenue of the northern cantons. On the 19th of that month a conflagration broke out in the frontier stronghold at 'Aden, which was very destructive, consuming a considerable portion of the city in houses, with much property. No cause could be learnt for the occurrence, so much so that some one suggested that the fire thereof must have descended from the sky. The might of God is more than sufficient to effect such a result. f. 309a ٥٨٦

The Sultan went down to the groves of date-palms on the Saturday the 4th of Jumádá the first (2nd June, 1386) and remained at the groves or at the seaside until the 20th (18th June), returning then to Zebíd, remaining there until the 25th, and then proceeding to Ta'izz in safety, reaching it on Sunday the 4th of the latter Jumádá (1st July).

On the 30th of the latter Jumádá (27th July) trouble broke out between the inhabitants of Jubla and the people of Ta'ker, with others. They fought a severe battle on the first day, but on the day following they of Jubla sustained a crushing defeat, the city was pillaged, and some of its people migrated to 'Ibb.

In the month of Rejeb (August) the 'Emír Bahá'u'd-Dín the Shemsite made an attack on the Wá'idhát tribe,[1444] killing a number of them, and taking others prisoners. They had stretched forth their hands to sow trouble and to infest the public highways, so when he attacked them they betook themselves to concealment.

On the 20th of Sha'bán in this year 788 (12th September, 1386) the great 'Emír, the illustrious and nobly descended Sherif Shihábu'd-Dín 'Ebú-Suleymán 'Aḥmed son of 'Ajlán son of Rumeytha son of 'Ebú-Numeyy, lord of Mekka, which may God defend, who be exalted, ceased to live. He was a munificent, generous 'Emír, a clement prince, of kind bearing to the territories and to their inhabitants. In his time many merchants conceived a desire to take up their residence in Mekka, by reason of his justice and affability. When he died at the ٥٨٧

date aforesaid, there arose after him his son Muḥammed son of 'Aḥmed. His father had, at one period of his life, imprisoned a party of Sherífs, one of them being 'Inán son of Mughánis son of Rumeytha, also two sons of his paternal uncle Bugheyya son of Rumeytha, one of whom had his own son with him. And these had already indisposed in respect of the Sheríf 'Aḥmed certain of the relay-guards [1415] in the town, so that they escaped from him and went forth from Mekka out of fear of him. They were followed up by his brother Muḥammed son of 'Ajlán to the place in which they were, and he proposed to them that
f. 309b they should return. But as they expressed a want of confidence, he offered himself as responsible to them for his brother's consent in all respects, and that no harm should ever happen to them from him. They therefore returned to Mekka. When they had entered Mekka the Sheríf 'Aḥmed gave orders for their apprehension and imprisonment. His brother then came to him and remonstrated, saying: "Verily, I made myself guarantee to these people on thy part; disappoint me not then
٥٨٨ in respect of them, for either thou wilt be satisfied with them, or thou shouldest allow them to depart and return to the place where they were; after which, do whatever thou judge proper." But he did not do so, and his brother again spoke and said: "Since thou wilt not do either of the things I have proposed, do thou then imprison me with them; for I am he who brought them here." So he ordered him to be imprisoned with them, and they remained incarcerated for two or three years during the lifetime of the Sheríf 'Aḥmed. When he died at the specified date, and his son Muḥammed succeeded to him as ruler, some counsellor suggested to him that they should have their eyes seared, as 'Inán son of Mughánis had already fled from his place of confinement. So the Sheríf Muḥammed son of 'Aḥmed gave orders to sear the eyes of the rest, and they had their eyes seared in their prison-house on one and the same day, without any offence to warrant it.

In this year 788 the Sultan performed the month's fast in the city of Ta'izz; and on the first day of the said month of

Ramaḍán the Sultan appointed the judge Muwaffaqu'd-Dín 'Aliyy son of 'Aḥmed the Ḍer'ánite controller in the city of Ta'izz, and the 'Emír Bedru'd-Dín Muḥammed son of 'Aliyy the Shemsite governor thereof. In the course of (the month of) Shewwál the Sultan proceeded to Zebíd, and entered it on the 14th of the month (4th November). When the 8th of Dhú'l-Qa'da was come (27th November) a conflagration burnt down the village of the Lower Mimláḥ next Zebíd. It was a terrible fire, and therein perished a number of human beings, while much ٥٨٩
property was destroyed in cattle and effects. It happened that the fire broke out when the people were away from their homes at the congregational Friday noon service of worship, and they were not able to get back in time to save anything.

On the 1st of Dhú'l-Ḥijja the book named "Tefqíh fí sherḥi't-Tenbíh" (the Judicial Exposition, a Commentary on the "Admonition"), a production of the most eminent judge Jemálu'd-Dín Muḥammed son of 'Abdu'lláh the Reymite, was borne on the heads of law-students from the house of the author to the Sultan's audience with an accompaniment of kettledrums. It was in twenty-four parts, and the Sultan made him a present of forty-eight thousand dirhems (about £1,200) as a token of honour to science and an advancement of its grade, since it is a blessing in this world and in the life hereafter.

At about the same date was put to death the Sheríf Jemálu'd- f. 310a
Dín Muḥammed son of 'Aḥmed son of 'Ajlán, lord of Mekka the Venerated. This took place because the Sheríf 'Inán son of Mughánis, on escaping from his prison in Mekka after the death of his paternal uncle, 'Aḥmed son of 'Ajlán, as we have already recorded, proceeded to Egypt and presented himself at the court of the Sultan, to whom he demonstrated what had been the course pursued by the Sheríf Muḥammed son of 'Aḥmed after the death of his father the Sheríf 'Aḥmed son of 'Ajlán, and how he had seared the eyes of the above-mentioned parties, they being of his family and of the descendants of the ٥٩٠
Apostle of God, whom may God greet and salute, and in the sacred city of God, whereas no preceding act of theirs had

called for this treatment. When the Sultan had listened to his discourse, he appointed him to take charge of the government of Mekka, and 'Inán returned to Mekka in the train of the 'Emír of the Pilgrim-Caravan. As they arrived in the neighbourhood of Mekka, the Sheríf Muḥammed son of 'Aḥmed son of 'Ajlán issued forth to meet the litter sent by the Sultan, acting according to the usual custom. When he alighted on his feet to offer his compliment, as was the etiquette, he was put to death, and his valets, servants, slaves, with others in his suite, sons of his paternal uncle, took to flight; many of the pilgrims, too, were plundered on that day. 'Inán entered Mekka as its governor, there being conjoined with him in its rule a son of his paternal uncle, Muḥammed son of 'Ajlán, whose eyes had been seared.

In this year 788 died Melik Mes'úd 'Abdu'lláh son of the Sultan Melik Mujáhid in the village of Seláma in the rural district of Ḥays on the 29th of Muḥarrem (1st March, 1386).
f. 310b In the same year died also the great 'Emír, the most illustrious and highly considered Sheríf, Ḥasan son of 'Idrís the Ḥamzite, who was one of the most generous Sherífs and eminent chiefs. The Sultan gave orders for the recitation of the Qur'án over him
٥٩١ for three days in Ta'izz. His death took place in the month of Ramaḍán in this said year. And again, there died therein the great 'Emír, most illustrious and very highly esteemed, the honoured Sheríf, Sultan of Sherífs, Dáwúd son of Muḥammed
f. 311a son of 'Idrís son of 'Abdu'lláh son of Yaḥyá son of Ḥasan son of Ḥamza son of Suleymán son of Ḥamza, lord of Ṣan'á'. His death took place in the village of Mimláḥ next Zebíd. The Sultan furnished him a funeral at an expense of four thousand dirhems, and ordered him to be buried in a mausoleum where the Sultan had already interred one of his own sons. The wezír recited the burial service over him, and the Sultan was present at his interment, as well as others besides him of the whole of the population. The jurist Siráju'd-Dín 'Abdu'l-Laṭíf son of 'Ebú-Bekr the Sherjite descended into his grave and placed him in the canonical position on his side, the Sultan,

whom God cause to have success, being at the brink of the grave. He was a munificent Sheríf, with exalted views. He died on the 18th of Dhú'l-Qa'da in the year 788; may God have mercy on him, who be extolled.

In the year A.H. 789 (A.D. 1387–8) the supreme cavalcade proceeded to the capital city of Ta'izz, and entered it on the 3rd Muḥarrem (24th January, 1387). In the latter part of that month the 'Emír Bahá'u'd-Dín the Shemsite arrived at the court of the Sultan with what he had in his charge out of the revenues of the northern district. He brought with him also a large quantity of rarities and offerings. The Sultan gave orders for the whole of the troops to go out and meet him. ٥١٢
They went out in consequence, the Sultan being in the Shejira palace.

In the month of Ṣafer the Ḥamzite Sherífs took leave of the Sultan, desiring to return to their homes. He granted them leave and gave them for their travelling expenses fifty-six thousand dirhems in the new 'Eshrefiyy coinage. In the month of the former Rebí' the 'Imám and the tribe of Hemdán made f. 311b
their peace, restoring to the Sultan the fortress of Weṣíra, so that there remained in their possession merely Dhemermer. The chief of the 'Ismá'íliyya faction at that time was the Sheykh Fakhru'd-Dín, who assumed the name of 'Abdu'lláh son of 'Aliyy son of Muḥammed 'El-'Enif in the Yemenite peninsula.

On the 27th of that month, the former Rebí' (17th April, 1387), the Sultan proceeded to the western seaboard, entering Zebíd on the 3rd of the latter Rebí' (21st April), and remaining there until the 16th (4th May). He then proceeded to the palace designated Siryáqús, at the head of the vale of Zebíd, stayed there three days, and then returned to his pavilion in the palace of Dáru'n-Naṣr on the 19th. The first of the Saturday palm-grove junketings (Subút) was on the 23rd (11th May), and the Sultan went down to the groves on Ṣaturday the 8th of the first Jumádá (25th May). The day following, the 9th, being Sunday, he proceeded to the seaside,

and remained there until Friday the 13th, when he returned to the date-groves.

٥٩٣ In the month of the latter Jumádá a fire took place in Zebíd in the quarter of the commercial warehouses of Ḥassán on the ninth day (24th June); and about this date the 'Emír Bahá'u'd-Dín the Shemsite proceeded to his province. The 'Emír Fakhru'd-Dín the Sunbulite went also to Jeththa in quality of its feudal lord. The Sultan proceeded from the date-groves to Zebíd on the 15th of the month, and on the 16th (1st July) a goodly treasure came in from the 'Emír Bahá the Shemsite, together with heads of decapitated marauders to the number of about fifty. On the 22nd the Sultan proceeded from Zebíd to the capital city Ta'izz, his entry into which took place on the 1st of Rejeb (24th June). On the Friday of (the month of) Sha'bán a violent storm of rain fell in the vicinities of Zebíd; the sky being darkened over at midday before the congregational service of worship, and a flash of lightning occurred that day in the district of Ṣammá', part of the vale of Rima', which struck three individuals who were under a tree in the place, and they were killed on the spot. On the 15th of Sha'bán (28th August) there happened in the neighbourhood of 'Aden a succession of shocks of earthquake during several days, under the effects of which some houses fell down in 'Aden, and the people in their fright thereat had recourse to recitations of the Qur'án, and to readings of the apostolic legends, from Bukháriyy, of the
f. 312a words and deeds of the messenger of God, on whom be God's greeting and salutation.

٥٩٣ On the 5th of the month of Ramaḍán there arrived at court the judge Núru'd-Dín 'Aliyy son of 'Umer the Maḥallite, a merchant of Kárim, with a splendid present from the lands of Egypt for the Sultan, who showed him great honour. And in this same month of Ramaḍán did the 'Imám attack the city of Retám,[1446] pillaging therefrom a considerable amount of property, and killing a number of its inhabitants; he, too, having a portion of his followers slain. When the 'Imám returned thence, his troops attacked 'Erbáb,[1447] destroyed its

seed-crops, and were then opposed by the inhabitants in arms. These fought with them, killed a number of them, pillaged many of their tents, taking their provisions and their baggage.

On the 3rd of Shewwál (14th October) the Sultan proceeded to Juwwa, remaining there some days. He appointed the judge Sherefu'd-Dín Ḥuseyn son of 'Aliyy of Miyá-Fáriqín controller in the frontier stronghold at 'Aden in place of the judge Muwaffaqu'd-Dín the Ḍer'ánite, naming at the same time the judge Shemsu'd-Dín 'Aliyy son of Muḥammed son of Ḥassán governor thereof. There arrived at court from Dehlek an offering, in which was an elephant, a cameleopard, an ostrich, and sundry wild beasts.

In the month of Dhú'l-Qa'da (November–December) the 'Imám collected together the forces of the east country, and marched against 'Aden with them, his arrival at Laḥj occurring on Sunday the 13th of that month (24th November). He drew out his forces against 'Aden, and the people of 'Aden sallied forth against them, fighting with them vehemently. A number of his troops were killed, as also a party of the men of 'Aden. He broke up from before 'Aden on the 25th (6th December), as a man of his suite, who was a valiant, enterprising horseman, was wounded by an arrow at the very gate of 'Aden, and died towards the close of the day or the latter part of the night, as God best knows. There also broke out among his followers a violent malady and speedy death; so he continued his retreat towards his own country, turning aside for nothing whatever. ٥٩٥

In this year 789 again, the Sheríf 'Aliyy son of 'Ajlán arrived from the lands of Egypt with a goodly force, he having been named as the 'Emír of Mekka the Venerated. His arrival there took place in the first decade of Dhú'l-Ḥijja (11th–21st December, 1387); and when the son of his paternal uncle, 'Inám son of Mughánis, received information of his arrival, he fled from Mekka and abandoned it; wherefore 'Aliyy son of 'Ajlán entered it as the permanent ruler.

In the year A.H. 790 (A.D. 1388) the Sultan gave orders for the edification of the mosque at Mimláḥ,[1448] the foundation of f. 312b

which was laid on Thursday the 10th of Muḥarrem (22nd January). The Sultan proceeded to Siryáqús,[1449] in the vale of Zebíd on the 13th of that month, and stayed there some
٥٩٦ days until the 29th. There arrived also at court some decapitated heads of Wá'idhát tribesmen, with whom the son of the 'Alewite had had a battle. On the 30th of Muḥarrem (7th February) the Sultan returned to the palace Dáru'n-Naṣr.

About that date intelligence came in of an irruption of the Sherífs into Ḥarad; on which the Sultan detached against them the 'Emír Bedru'd-Dín Muḥammed son of 'Aliyy son of Shems, and also the 'Emír Bahá'u'd-Dín Bahádir the Shemsite. In the middle of the month of Ṣafer (22nd February) the 'Emír Fakhru'd-Dín 'Ebú-Bekr Bahádir the Sunbulite came to court from Jeththa with the decapitated heads of a party of the marauders, and with a number of prisoners, whom the Sultan commanded to be placed in confinement.

On the 24th of Ṣafer (2nd March) the judge Shihábu'd-Dín 'Aḥmed son of 'Ebú-Bekr the Náshirite resigned the judgeship of Zebíd, and the son of his paternal uncle, the judge Jemálu'd-Dín Muḥammed son of 'Abdu'lláh the Náshirite, was installed in his stead. The 'Emír Bedru'd-Dín Muḥammed son of 'Aliyy son of 'Iyás, too, arrived at court to the Sultan from Ta'izz, and when it was the 1st of the month of the latter Rebí' (5th April) the Sultan named him to the government of the vale of Rima' as its feudal lord.

On the 14th of the latter Rebí' (18th April) news came to the court of the entry of the divinely assisted forces into Ḥarad, and of the expulsion of the marauders therefrom. On the night before the 15th of that month a part of the village of Mimláḥ[1450]
٥٩٧ next Zebíd was burnt in a violent conflagration, quite a number of other places having been injured by fires in the course of this year. On the 17th of the month the Sultan commanded the return of the judge Shihábu'd-Dín 'Aḥmed son of 'Ebú-Bekr the Náshirite to the functions of his judgeship in Zebíd, replacing at the same time the son of his paternal uncle, the judge Jemálu'd-Dín, in his former office in the districts of the western

low-lying seaboard. Each one of these two judges was beloved f. 313ᵃ
by the inhabitants of his jurisdiction.

On the 21st of that month, the latter Rebí', the stream of the vale of Zebíd poured down an immense flood, to such degree that it was said to have obtained a depth of about four fathoms. It drowned the country round about the date-groves (Nakhl), and destroyed much of the village after having devastated a portion of the hamlet of Máti'[1451] and of the hamlet of Ḥurcyn,[1452] together with a fragment of the meadows. It invaded their houses, took away their cattle, and some of their inhabitants, not leaving of the date plantations more than a mere trifle. It was a huge inundation, such as is not usual.

The lord of Meshár[1453] came to the court of the Sultan with a number of followers, and the Sultan received them on the 23rd of the latter Rebí', with gifts to the whole, with consideration and honour. And on the 14th of the former Jumádá (20th May, 1388) there arose a dispute between the governor of Zebíd, Hiba son of Fakhr, and the judge of the purified divine law in Zebíd, about a plot of the lands of the vale of Zebíd, each of the parties wishing to sow it for himself. The judge had sent ٥٩٨
his partners to the plot in question, and the 'Emír sent his slaves to forbid their cultivating it. Now when the date above specified was come, the judge and his partners went forth with a party of his auxiliaries, and the 'Emír sent a posse of his slaves with orders to forbid the partners, but the judge would not be forbidden, nor they who were with him. The slaves of the 'Emír therefore assailed them, drove them from the spot, struck the judge, and wounded him in three places. The Sultan was at the time in the date-groves, and when information reached him of what had occurred, with additions and omissions, he went into Zebíd late in the day on the 15th, and after investigating the matter in detail dismissed the 'Emír from his government of Zebíd for his neglect of the purified divine law and for his excess by way of litigiousness, fining him also three thousand ducats, at the rate of one thousand ducats for each wound, as a chastisement on him, and as an amend for what

was due to the sacred law of God. He also appointed the eunuch Merján as governor in Zebíd at the same date.

On the 17th of the former Jumádá (23rd May) there came to court 'Imrán the Sebakhite, and the Sheykh 'Ebú-Bekr son of
f. 313b Seba', under an amnesty from the 'Emír Bahá'u'd-Dín the Latífite. The Sultan received them both graciously. He
٥٩٩ remained in Zebíd until Saturday the 24th (30th May), then proceeded to the date-groves, remained there some days, and went to the seaside. On the 30th of the month of the former Jumádá (5th June, 1388) the Sultan reinstated the 'Emír 'Izzu'd-Dín (Hiba son of Fakhr) in his governorship of Zebíd on account of his knowledge of his good conduct towards the people and of their affection for him. The Sultan's return from the seaside also then took place, and letters came in from the wezír, the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of 'Aliyy son of 'Abbás, with intelligence of the movement of troops from the east country. The Sultan detached, in consequence, the eunuch Jemálu'd-Dín Thábit and the 'Emír Bedru'd-Dín Muḥammed son of 'Aliyy son of 'Iyás to Ta'izz.

At this date the Sultan detached the 'Emír Ghiyáthu'd-Dín 'Ísá son of Muḥammed son of Ḥassán to the districts of the north, to extract the revenues of those parts, the 'Emír being a clever and useful man. He also appointed the judge Shihábu'd-Dín 'Aḥmed son of 'Umer son of Mu'aybid to get in the date-grove revenue of the districts of Mewza'. They both took their departure on the Tuesday, the 4th of the latter Jumádá (9th June); and on the 5th (10th June) a fire broke out in the Sultan's palace, of which a trifling portion was damaged. On the 9th (14th June) the Sultan went to the seaside, where
٦٠٠ the whole of the Sheykhs of the Mystics (Ṣúfiyya)[1454] were assembled for the celebration of their rites with music and dancing on the sea-shore in the night preceding the 10th of the said month (15th June), this being by them called the Semá'u Maḥyá (time of coming or returning to life, in a spiritual sense).[1455] The Sultan stayed at the seaside until Sunday the 16th (21st June), returning then to Zebíd.

The 'Emír Ghiyáthu'd-Dín 'Ísá son of Muḥammed son of Ḥassán came to court with the revenues of the northern cantons, bringing also with them thirty horses of noble breed. The judge Shihábu'd-Dín 'Aḥmed son of 'Umer son of Mu'aybid, too, came in with the revenues of the Mewza' districts. And the Sultan proceeded to Ta'izz on Monday the 15th of Rejeb (20th July).

On the 1st day of Sha'bán (4th August) the troops of the Sherífs made a raid on one of the districts of Maḥálib, driving f. 314a
off the cattle thereof; and the 'Emír Bahá'u'd-Dín the Laṭífite made a counter incursion against them, he being at the time governor of Maḥálib. He rescued the cattle, and took two of the party prisoners, one being a son of Suleymán son of Mudrik, and the other a son of Yúsuf son of Ḥasan. He sent them with an escort to the court of the Sultan, who committed both of them to the house of correction.

At this date did the 'Emír Bedru'd-Dín Ḥasan son of the Khurásánite carry out a foray against the people of Ḥaneka, ٢٠١
information having reached him that a certain one of the Sherífs of the east country had come to them with horses for sale. The 'Emír made an attack upon them, made prisoner the Sheríf in question, sent him to the gate of the Sultan, and killed a number of the inhabitants.

In the middle of the month of Sha'bán there arrived an offering from the 'Emírs lords of the (town of) Ḥaly of the son of Ya'qúb through the hands of the judge Ḥusámu'd-Dín 'Ísá son of 'Abdu'lláh son of Helís. And on the 4th of Ramaḍán (5th September) was the judge 'Afífu'd-Dín 'Abdu'lláh son of Muḥammed the Skinner (Jellád) made controller in the frontier stronghold (of 'Aden) in place of the judge Sherefu'd-Dín Ḥuseyn son of 'Aliyy of Miyá-Fáriqín.

On the 17th of Ramaḍán (18th September) there arrived at court the judge Burhánu'd-Dín 'Ibráhím son of 'Umer of Maḥalla in Egypt, the Kárímite merchant,[1456] with an offering of a large quantity, among it being eatables, drinkables, wearables, scents, and rarities in profusion, also horses, mules,

hunting dogs, and birds of the chase in great numbers, worthy of admiration and esteemed as presentation gifts. The Sultan, this year, 790, performed his month of fasting in the capital city of Ta'izz; and when the 4th of Shewwál (4th October) was come, he proceeded to the western seaboard, and entered
١٠٢ Zebíd on the 10th of that month, remaining there until the 30th thereof. In the latter half of this month of Shewwál an edict of the Sultan was promulgated placing the weekly market or fair of Zebíd on the Thursdays. Its weekly market, hitherto, had been held, as also its mart, on Fridays, and many people were thereby engaged in selling and buying to their exclusion from attendance at the congregational noonday service of
f. 314b worship. The Sultan decreed, therefore, that this should be altered.

In the night preceding the 18th of Dhú'l-Qa'da (18th November) there fell a heavy storm of rain, with a violent tempest of wind in those parts of Ḥijáz that are in the neighbourhood of the Ḥaly of the son of Ya'qúb, and during that night there were wrecked seventeen ships that were carrying passengers by sea to the pilgrimage at Mekka the Venerated. Some said there were twenty-one ships wrecked between (the ports of) Mekka and the Ḥaly of the son of Ya'qúb. In them there perished a very great number of people, while an immense quantity of merchandise was destroyed.

On the Friday, the 27th of Dhú'l-Qa'da (27th November), the congregational noonday service of worship was celebrated in the blessed cathedral which our lord the Sultan had built on the tumular sandhill of Qawz, the date of the commencement and foundation of which has already been given.[1457] And on the 30th of the same month was the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim installed as collector of the revenue in the vale of Zebíd, after his having declined the office. The Sultan would not accept his excuses, so he had to
١٠٣ submit to the imperative command. He was a paragon of the epoch in good deeds and strenuous exertion, in trustiness and in right judgment. His trustiness and his perseverance became

manifest to a degree never imagined as possible in anyone before him, and many were the offices laid upon him, in all of which did he acquit himself so as to give satisfaction.

On the 1st of Ḍhú'l-Ḥijja was the judge Sherefu'd-Dín 'Ebú'l-Qásim son of 'Umer son of Mu'aybid appointed controller in the frontier stronghold (at 'Aden) in place of the judge 'Afífu'd-Dín 'Abdu'lláh son of Muḥammed the Skinner (Jellád); and the supreme cavalcade proceeded from Zebíd to Ta'izz the capital on Friday the 25th of that month (25th December), entering Ṭa'izz on Monday the 28th of the same.

In this year 790 died the most eminent judge, the wezír Wejíhu'd-Dín 'Abdu'r-Raḥmán son of 'Aliyy son of 'Abbás, the professed Qur'án Reciter. He was the best of wezírs, learned in jurisprudence, well-informed, versed in the divine law, a master of syntax, and in the doctrine of inheritances, a polished writer, wise and intelligent, a graduate in many branches of science, and an inditer of excellent poetry. He became secretary of state correspondence in the reign of the Sultan Melik 'Afḍal, and judge of judges in that of Melik 'Eshref, in which he afterwards assumed the office of wezír. He was affably accessible to his colleagues. His death took place on the 24th of Dhú'l-Ḥijja, so that his tenure of the office of wezír lasted three years, three months, and three days. May God, who be extolled, have mercy on him. f. 315a ٦٠٣

In the year A.H. 791 (A.D. 1388–9) the Sultan marched to the country of the Ṣuhbán tribe, and gave orders for several camps to be pitched against them. The troops carried off much booty from their towns, and killed a number of them. So they begged for amnesty from the Sultan, which he accorded, and they gave hostages. He then commanded the camps to be raised from against them, and he returned to Ta'izz, entering it during the latter half of the month of Ṣafer (February, 1389), remaining a few days, proceeding then towards the west seaboard on Friday the 22nd of that month, and entering Zebíd on Saturday the 23rd (20th February). He remained there some time, and f. 315b

sent for the governors of the northern cantons, who arrived at court on Monday the 9th of the former Rebí' (8th March).

In this year 791 was the judge Shihábu'd-Dín 'Aḥmed son of 'Umer son of Mu'aybid appointed wezír, the same taking place on the 2nd of Ṣafer (30th January). The 'Emír Bedru'd-Dín of Khurásán, lord of Qaḥma, arrived at court, as also the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the 'Alewite, lord of Kedrá at that time, and the 'Emír Bahá'u'd-Dín the Laṭífite, lord of Qaḥriyya. And when the northern cantons became thus evacuated by the troops, there came down forces
١٠٥ of the 'Imám in the middle of the month of the former Rebí', who ravaged those northern cantons and were joined by many of the clans given to marauding. So their audacity grew bolder, and the 'Imám came down in person with the levies of the east country. The lord of Ḥaraḍ, the lord of Maḥalib, and the lord of Mehjem retreated therefore, and came, all of them, to the court of the Sultan on the 18th of that month (17th March), and false rumours grew rife in the land.

The Sultan who was then in Zebíd now gave orders for the construction of the second moat, which had been filled up by (the eunuch governor) 'Ehyef. He also repaired the second wall overlooking that second moat; the commencement of these operations taking place on the 19th of the former Rebí' (18th March). On the 23rd the Sultan ordered the 'Emírs of the Cantons to return to their districts, and they marched on that day.

On the 1st of the month of the latter Rebí' (26th March) the Sultan fitted out a goodly force, and also treasure. When these
f. 316ᵛ reached them the headquarters of the forces were on the boundaries of Qaḥriyya; and as reinforcements in succession continued to come up the marauders decamped from the regions, their breaking up taking place on the 8th of the month (2nd April), after the slaughter of about fifty of them in the village of 'Ebyát-Ḥuseyn,[1458] this being on a Monday.

The Sultan then arranged a number of jurists as professors in
١٠٦ the blessed cathedral named the 'Eshrefiyya in the village of

Mimláḥ,[1459] commanding them to teach, to collect students, and to diffuse science. They were six professors: a professed Reciter of the Book of God, who 'be extolled, according to the seven received versions[1460] of reading; a Traditionist for the traditions[1461] of the Apostle of God, on whom may God bestow greeting and salutation; a professor of the sacred divine law according to the school[1462] of the protojurist 'Ebú-'Abdi'lláh Muḥammed son of 'Abdu'lláh son of 'Idrís the Sháfi'ite, and a professor of the doctrine of divinely fixed shares of inheritance.[1463] He also instituted with each one of these a party of students; further arranging therein for a precentor, two mu'edhdhins, two sextons, a preacher, a teacher to instruct orphans in the lecture of the Qur'án, and a Sheykh of the order of the mystics. Thus hath said 'Aliyy son of Ḥasan the Khazrejite[1464]: "And I was one of the professors therein appointed to teach the recitation of the Qur'án according to the seven received versions; and I was astonished at what I saw of the collection of learned men in the cathedral in question, and at the devotion with which each section of them busied themselves with what they had been invited to undertake." (f. 316b)

And on Friday the 12th of the said month (of the latter Rebí', 9th April) the judge Sherefu'd-Dín Suleymán son of 'Aliyy Juneyd was appointed judge of Zebíd in place of the judge Shihábu'd-Dín 'Aḥmed son of 'Ebú-Bekr the Náshirite. The judge Muwaffaqu'd-Dín 'Aliyy son of 'Uthmán Muṭayyeb, too, was appointed judge for those of the school of the protojurist 'Ebú-Ḥanífa, on whom may God have mercy. f. 317a f. 317b ٦٠٧

On the 25th of the latter Rebí' (22nd April) the 'Emír Bahá'u'd-Dín Bahádir the 'Eshrefite came to court, he being then governor of 'Aden. The 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir Shems, too, came to court, who had been in the district of 'Ebyen with a goodly force of horsemen and foot. On the 5th of the former Jumádá (1st May) there came in three slaves from among the slaves of the 'Imám Ṣaláḥ to the court of the Sultan, and with them there came also a man from among

the Arabian tribesmen, the Sultan receiving them affably and making them presents.

On Monday the 7th of the former Jumádá the Sultan issued a command to the people of Nuweydira to remove away out of their village, for the reason of their proximity to the walls and the gate. So they moved away and built for themselves a village between the gate of Sihám and the gate of Shubáriq, placing their buildings at a distance from the walls of the city. They remained there until the Sultan gave permission for their return to their village at the date of which mention will be made, God willing.

In the middle of the aforesaid month of the former Jumádá, the 'Emír Shihábu'd-Dín 'Aḥmed son of 'Aliyy the Shemsite was appointed governor in the frontier stronghold (of 'Aden), and proceeded thither; and again, on the 30th of that month
١٠٨ was the eunuch Jemálu'd-Dín Merján appointed as feudal lord of Qaḥma, for many acts of disorder had been perpetrated by the Arabian tribesmen, and he speedily put a stop to their proceedings.

On Saturday the 7th of the latter Jumádá (29th May) the Sultan proceeded to Ta'izz, entering the same on Monday the 17th of that month (8th June). Information then reached Zebíd that the 'Imám was on his march thither with a large army. The inhabitants of Nuweydira flocked into Zebíd, as did also the people of Mimláḥ; and on Wednesday the 11th of the month (2nd June) a fire broke out in Nuweydira in the latter part of the day, the wind carrying the flames into the city itself, of which the whole quarter was destroyed from the gate of Sihám to the gate of Shubáriq. It was an awful day, and the fire ceased not to blaze until towards the close of the night preceding the Thursday. A large amount of property and also great stores of grain were destroyed thereby.

The 'Imám reached Zebíd on Thursday the 12th of the month
f. 318a (3rd June) with a large army, his camp being pitched to the east of the cemetery outside the Sihám gate. On Friday the 13th he mounted with his forces and rode round the city to see what

part of it was the most favourable for the attainment of his purpose, after having stationed a column of his troops at each of the gates. Fighting took place at four of the gates of the city, and it seemed to him that the western (Gharbiyy) gate and the parts near it would be more easily taken than any other quarter, more especially the gulleys by which the waters escaped in times of heavy rain. He therefore opened his attack in that direction ; though, through the multitude of the troops, together with the engagement of the townspeople in the fight, it took place at every one of the gates. He drew out his forces, and with them he drew up the buckler-men right and left. They advanced against the walls and mined them with shovels; and the crossbowmen stretched along the line in a dense array, shooting at the townsmen and driving them down from off the walls, the townsmen having to retreat from the walls by reason of the multitude of the crossbowmen. And the majority of the Sultan's troops that were in Zebíd had been tampered with, so they fled and withheld from the battle. The city was therefore convulsed, and the women screamed in all directions. Upon this the townsmen came forth from their houses and mounted the rampart, fighting in a determined fashion, and striking well home with their blows; notwithstanding which not one of the people of Zebíd was killed on the occasion. There were upon the tower of the date-groves gate (Bábu'n-Nakhl) a party of 'Isbáhiyy[1465] troops, and they met those of the followers of the 'Imám that had attacked the gulleys, overthrowing a number of them. These therefore turned about on their heels frustrated, and lost all desire to enter the city, despairing of its capture. They now busied themselves with setting fire to Nuweydira,[1466] to the village of Miserra,[1467] to Ḥáfetu'l-Wedn,[1468] the two Mimláḥ hamlets,[1469] and to the palaces of the Sultan outside of the city.

When Monday the 16th of the latter Jumádá (7th June, 1389) was come, letters arrived from the 'Emír Bahá'u'd-Dín the Shemsite to the commanding officers in Zebíd, telling them that he had already taken up quarters in (the village of) Qureyshiyya, and asking those commanders at what hour of the night he

should attack the camp, so that the people of the city could come to him at the same time. To this they sent back their answer. But when the 'Imám obtained information of his arrival at Qureyshiyya, and of his letters having reached Zebíd, he detached a column of his troops to learn how matters stood.
f. 318b They met a party of the followers of the Shemsite, and a running fight took place between them, with alternate success. A slave-guardsman was killed, and two horsemen were made prisoners, inhabitants of Ḥaraḍ. These two were led before the 'Imám, who asked them for information. They gave him information, and made him acquainted with the real state of things. He therefore arose at dawn on Tuesday the 17th (8th June) and set out on his return journey by the same road he had followed in his advance. The Shemsite entered Zebíd on Wednesday the 18th (9th June), remained there with his force until the 23rd (14th June), and then went forward to the northern cantons. Merján advanced to Qaḥma, and the Laṭífite to the district of Ṣihám, while the Shemsite marched towards Maḥálib and put all things to rights.

711 On the 30th of the month of Rejeb (23rd July, 1389) a misunderstanding broke out between the people of the 'Esh'ariyy tribe of the vale of Zebíd and Persian colonists (El-Furs),[1470] in which two individuals of the 'Esh'ariyy people were killed and one Persian. The Persians therefore became alarmed and went in fear of the 'Esh'ariyy men, as they both lived together in one village. So the Persians migrated away from the village, feeling no security there. They then took up their abode in a village opposite the hamlet of Jaḥf, after paying bloodwit to the 'Esh'ariyy people. The homicides had not occurred in the village, but they had fought in the valley along the trenches of their ploughlands, there not having been any disagreement between them prior to this; on the contrary, they had been close confederates as against all others besides. When the events occurred as related, the homicides, the payment of bloodwit, and the return of the Persians to their locality, when they settled in the village above-mentioned and opposite

to the hamlet of Jaḥf, words waxed frequent between them and time after time passed the bounds of moderation, so that their tongues were let loose against the 'Esh'ariyy people in terms that were not pleasant, until the second disturbance took place in the year (7)94, as we shall state in its proper place, God willing, who be extolled.

On the 14th of Sha'bán (5th August) the Sultan proceeded to Jubla and took up his quarters in the Dáru's-Selám palace, when there came to court 'Aḥmed son of 'Ebú-Bekr the Seyrite as envoy from his brother Muḥammed son of 'Ebú-Bekr the ١١r
Seyrite, to ask for pardon and proffer his return to his allegiance. And with his brother he sent his son Mudhaffer son of Muḥammed. The Sultan received them both graciously, gave them robes of honour, made them handsome presents, and returned the answer to Muḥammed that he would offer no objection to his coming to court, provided he were sincere in his protestations. f. 319a

The Sultan now proceeded to the city of 'Ibb, and Muḥammed son of the Seyrite came down making all suitable protestations of loyalty. He kissed the Sultan's stirrup and remained standing before him in an attitude of respect, tendering the surrender of whatever castles he held in his possession. He appeared to the Sultan to be sincere, so he gave him a robe of honour and made him presents of all sorts generally, took him into his personal intimacy, ordering him to return to his own place and retain possession of whatever districts were in his keeping. He went back towards the close of the same day, his presentation to the Sultan having taken place in the end of Sha'bán (20th August).

On the 10th of Ramaḍán the Sultan detached troops to pitch a camp against the castle of Nu'm,[1471] and ordered Muḥammed son of the Seyrite to detach also some of the people of Ba'dán as another force against Nu'm, as they were natives of the district. He equipped a goodly force of them, but the majority of the people of Ba'dán had been tampered with, and they exerted themselves to sow dissension in the camp. The troops ١١r
took the oath of fidelity (to the 'Imám ?), the ceremony taking

place in the night before Thursday the 11th of Ramaḍán (2nd September, 1389). So the camp dispersed, a portion of the troops retreating, while another portion stood firm. Then did Muḥammed son of the Seyrite, with the men of the Ba'dán, make a raid against Ṣawt; the matter became publicly known, they who had taken the oath were scattered, their plot was detected, they were seized, and a portion of them put to death. After this the 'Imám himself came to Nu'm, fighting became severe, and this condition dragged on until the 27th of Ramaḍán (18th September), when the 'Imám returned to Dhemár, and the camp was broken up from before Nu'm.

The Sultan remained in the palace of Dáru's-Selám at Jubla, and his fast this year was performed in that palace at Jubla. In this selfsame month of Ramaḍán was Shems of Sa'ird[1472] made controller in the frontier stronghold ('Aden), in place of the judge Sherefu'd-Dín 'Ebú'l-Qásim son of Mu'aybid. And in the course of the same month Muḥammed son of Ṭalḥa the Zemílite was arrested in the city of Ta'izz. He was seized by the governor at that time, who was the eunuch Ṣafiyyu'd-Dín Jewher the Chinaman. This said Muḥammed son of Ṭalḥa had been one of the slave attendants on the Sultan, and the Sultan had shown the fullest favour to him and to his brother 'Awn son of Ṭalḥa. Muḥammed son of Ṭalḥa was of an un-
f. 319b pleasant disposition, mendacious and unscrupulous. People
11a complained of him to the Sultan, who then discarded him, took no notice of him, and showed a dislike to him. So he joined the 'Imám, multiplied his evil deeds, said whatever he wished in his presence, and went down with him to Zebíd, informing him of many points relating to vulnerable parts of the defence of the place. He next returned covertly to Ta'izz, where notice was given against him, and he was taken into custody as we have mentioned. The eunuch sent him to the Sultan at the palace of Dáru's-Selám, who ordered him to be imprisoned in the castle of Ta'izz, and he was sent up the selfsame day to the castle of Ta'ker.

The Sultan remained at Dáru's-Selám until the 10th of

Shewwál (1st October), when he went up to Shewáfi, and ordered a camp to be pitched against the Ráziḥite,[1473] lord of the castle of Sáfa,[1474] a dependency of Khaded.[1475] When fighting had become severe, and he was put to great straits, he begged for a full amnesty with freedom from personal surrender, offering to deliver up the castle. This was granted to him, and he came down with his sons and his women, as also his servants, and the castle was received over from him on the 16th of Shewwál (7th October). The Sultan stayed there a few days, and then went down by way of Saḥúl, to return to Dáru's-Selám in Jubla. He remained there until the 14th of Dhú'l-Qa'da (3rd November), proceeding then to Ta'izz, which he entered on the 15th, and went on to Zebíd on Friday the 16th of the month (5th November, 1389). ٦١٥

At this date was slain the slave Manṣúr, captain of the host of the 'Imám. He was killed on the frontiers of the vale of Mewr,[1476] the occasion of his death being that the 'Imám, on returning from the camp against Nu'm on the 27th Ramaḍán, as we have recorded, remained at Dhemár until some days had elapsed in Shewwál. The 'Imám then detached a force to the low-lying western seaboard, and they went down to Ḥaraḍ. There were in this force, as commanders, the slave Manṣúr, Yaḥyá son of Báqir the Ḥamzite, and Qásim son of Mehdiyy, with a number of horsemen of the Arabian tribesmen and of the notables among the Sherífs. Their arrival at Ḥaraḍ took place on the 9th of Dhú'l-Qa'da, and they halted there a few days, issuing forth then in the design of proceeding to Maḥálib, the departure occurring on the Tuesday, the 13th of that month (2nd November).

The 'Emír Bahá'u'd-Dín the Shemsite was at that time in Maḥálib, and news reached him on Thursday the 15th of Dhú'l-Qa'da (4th November) as to the advance of the slave Manṣúr and those with him from Ḥaraḍ in view of reaching Maḥálib; also that their array was less numerous than on all other occasions. The 'Emír therefore assembled his followers, told them the whole of the news brought to him, and said to f. 320ᵛ

them: "This is a booty that God has sent for you; therefore, prudence where prudence befits, but enterprise where resolution is requisite." He set out during the night before Friday the 16th of the month (5th November), and divided his force into three bodies.

١١٦ When dawn broke the slave Manṣúr advanced with his party under the idea that the Shemsite and his followers were already in Mehjem. But when the slave and his party reached Berza,[1477] it became an ascertained fact for them that the Shemsite and his followers from among the troops were making a stand. The slave Manṣúr turned therefore to his companions, and said: "I opine that the best to do is that we return to Ḥaraḍ without fighting, and await what reinforcements may come to us." That was a wise opinion, had they only agreed to it. But the son of Báqir answered him: "What fear have we of them? By God, had they only seen the face of one of our horsemen they had not stood fast; and if they stand their ground, I will be answerable to you for them." So they advanced as though one single charger.

As they followed their line of march, lo, the scouts of the Shemsite came in view before them, and they held a consultation together. There also went back one who informed the Shemsite of their approach. He therefore drew out his followers, and disposed each party in its proper place, he himself pushing forward with the main body. The two forces now fronted each other, and Yaḥyá son of Báqir delivered a charge with sundry of his companions, attacking that main body. Yaḥyá fell foul of one of the slave-guardsmen of the force and killed him. But the men of the right and left wings came up in mass, and the slave (Manṣúr) with his force was routed in a disastrous manner,

١١٧ and the horsemen (of the Shemsite) pressed upon them on all sides and put to death a large number of them, horse and foot. The slave Manṣúr was slain, and it was not known who killed him. Qásim son of Mehdí, with his son, too, was killed; and many of the men died of thirst. Their beasts, weapons, and provisions became spoil; and only a few of them returned.

This event occurred on Friday the 16th of Dhú'l-Qa'da (5th November, 1389).

On that same day did the Sultan go forth from Ta'izz with the view of proceeding to Zebíd, which he entered on Sunday the 18th of the month (7th November), news of the defeat of that party having already met him at Ḥays. On Friday the 30th of f. 320b the month (19th November) the leader 'Aliyy son of Sa'd set out with the divinely aided banner of the Sultan Melik 'Eshref for the pilgrims from the city of Zebíd, and news came in of his arrival at Jidda on Thursday the 6th of Dhú'l-Ḥijja, so that his journey from Zebíd to Jidda occupied seven days only. This is a feat of which we know no example in our time or in any time near to it.

The Sultan held the festival of the sacrifices in the city of Zebíd. And in this year died the great 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir Shems the 'Eshrefite. He was a great, celebrated 'Emír, one of the trusty servants of the Sultan, a preserver of whatever he was set over to govern. He served the Sultan Melik Mujáhid; next he served the Sultan Melik ١١٨ 'Afḍal; and then he served the Sultan Melik 'Eshref. His death took place on the 25th of Shewwál (16th October) in the city of Ta'izz, and he was buried in its cemetery at 'Ujeynád.[1478] May God, who be extolled, have mercy on him.

In the year A.H. 792 (A.D. 1389–90) the 'Emír Bahá'u'd-Dín f. 321a Bahádir the Shemsite came to the court of the Sultan at Zebíd, arriving there on the 3rd of Ṣafer (20th January, 1390), and having before him the head of the slave Manṣúr on a long spear and turbaned with a napkin. In advance of him was a band of Shefálit tribesmen with a bagpipe, cymbals, and a trumpet. His spear was carried before him as a filthy spear, and his horse named 'Etweh,[1479] with his weapons, was led behind him. After him came a number of the heads of those slain, excepting those of the Sherífs, since such of the Sherífs of the descendants of Ḥamza as were in the service of the Sultan at his court begged of the Sultan that the heads of their kinsmen should not be carried about as a spectacle, and the Sultan accorded them their

request. The 'Emír Bahá'u'd-Dín came himself to court with a number of the horses taken as booty. Of these the Sultan made him a present of six.

On the 13th of Ṣafer (30th January, 1390) the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite was appointed feudal lord of Ḥarad; and the Sultan proceeded to Ta'izz on
٦١٩ the 16th of the month, having already commissioned the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim to repair the mosques and colleges, as also the public fountains; he confided to him also the collectorship of the blessed mortmain estates in the vale of Zebíd the capital, with the injunction that he should restore them as they once were. Ruin had taken possession of many of the mosques and colleges so as to level them with the ground, and some of them in worse condition than others. Those which he restored after they had become mere heaps of ruins, were: The Ḥanefite Manṣúriyya college and its tradition hall; the smaller Seyfiyya, the Nidhámiyya, the 'Afífiyya, the Míká'íliyya colleges; the mosque of the 'Atá-Bek, the mosque of Nejm, the mosque of the eunuch Fákhir, the mosque of Ṭayra, the mosque of Sultan 'Abbás the Dhafárite, the mosque of 'Er-Demir, the mosque of the roofed passage ('Es-Sábáṭ), the mosque of the son of Ḥumám, the mosque of Khayzurán, the mosque of the Khayla-Khán; the college at Tureyba, the college of the hunter ('Es-Ṣayyád) there, the mosque at Rebed, the college at Qurtub and the fountain there, the fountain Fátiniyy over against the Sihám gate, the fountain at Mandhar, and the fountain at Feshál. He originated a fountain also over against the gate of the cathedral mosque of Zebíd. Those of which the larger part was in ruin, but a part
٦٢٠ still standing, were: The upper Manṣúriyya, the 'Eshrefiyya,
f. 321b the Sábiqiyya, the greater Seyfiyya, the canon-law Tájiyya (colleges); the former Nidhsámí mosque, the mosque of the lamp (Qindíl), the mosque of the branches (Ghuṣún), the mosque of the pilgrimess ('El-Ḥájja) of the Semá' clan,[1480] the mosque of the 'Emír 'Abbás son of 'Abdu'l-Jelíl; the dervish-convent (Khánaqa) Ṣaláḥiyya in Zebíd; the college at Muselleb; the

fountain at Manṣúra; the mosque of Jebertiyy,[1481] the cupola Qátiniyya; the mosque of Ḥaththátha; the fountain of the mosque at Rebed, the fountain at Tureyba, the Ṣaláḥiyya fountain in Zebíd, the fountain at the palm-groves gate (Bábu'n-Nakhl), the mosque at the garden of the level watercourse (Bustánu'r-Ráḥa); the Tájiyya dervish-convent; the mosque at Nuweydira with its fountain; and the fountain of 'Altin-Bughá. Those of which the greater portion was standing, with some part in ruins, were: the colleges Ṣaláḥiyya, Qátiniyya, and Ferḥániyya with its fountain, the college of the two obelisks ('El-Míleyn), those of 'Áṣimiyya, Ṣhemsiyya, and Hekkáriyya, the college of Qur'án reciters ('El-Qurrá') with the tradition-hall ('El-Ḥadíth) thereof; the mosque of the princess lady of Reshíd ('Es-Sitt, Jihetu'r-Reshíd), the cathedral mosque of Zebíd, and the fountain of the eunuch Khuḍayr. These formed a total of sixty-five localities, all monuments of religious piety, and in the ١٢١ whole of them did he do good work, exerting himself with perseverance, so that he brought back the mementoes of mortmain trusts to their wonted realities and original designs, restoring also the crumbling fountains, and proving himself a trusty worker, so that the select and the vulgar joined in grateful acknowledgment thereof.

And in the month of the former Rebí' the people of the Shewáfi district wrote to the 'Imám inviting him to come to them. So he collected his levies out of the Zeydiyya men and others besides them, journeying then until he reached the Shewáfi country. Some of them obeyed his summons, and he pitched a camp against the castle of Derej with such troops as he had with him, and such of the Shewáfi people as had obeyed his call. They pressed the siege vigorously against the garrison until they took the place in the month of the latter Rebí' (March, 1390); on the 26th of which (11th April) he marshalled his forces against the castle of Khaded. The garrison sallied out to oppose him, and fought strenuously against him. Twelve men of his array were slain, and some of their heads were carried to the Sultan, who was then in the sacred palace at

Ta'izz. The raising of the siege by the 'Imám from before
f. 322a Khaded[1482] took place on the 28th of the month (13th April).

On the 30th of the latter Rebí' (15th April, 1390) a misunderstanding occurred between the Shahálib[1483] men and the sons of the jurist, both inhabitants of the date-gardens ('El-Nakhl). The Shahálib people killed two individuals of the sons of the jurist and their sworn allies, besides burning down their ward.
ירר This was the first quarrel that had happened between them; and the Sultan commanded that the Shahálib people should be chastised, and severity shown against them. They were therefore fined in a penalty of ten thousand ducats.

On the 16th of the former Jumádá (1st May) the Sultan gave orders to the judge and wezír Shihábu'd-Dín 'Aḥmed son of 'Umer to march to the Mikhláf district. He proceeded thither at the date specified, and took up his quarters in Jubla with a body of troops. During his stay there the Sheykh 'Abdu'l-Báqi the Ṣuhbánite[1484] became refractory and withdrew his hand from his allegiance. His father-in-law, Muḥammed the Seyrite, afforded him a defensive protection in outward show, while at heart he wished the very reverse. The wezír collected his forces, therefore, both troops and levies of the tribesmen of the Ta'ker and others besides them, and made a raid into the Ṣuhbánite country. He had before occupied Mount Thelem, and had wished to build a castle there. This was the reason of the breach between him and the state, for which the wezír, with the troops, raided him and devastated the whole of his country, together with his celebrated tower that was in Hádis,[1485] carrying off the totality of his household to Jubla, whence the wezír sent them to the Sultan, who was at the time at Dumluwa, and who thanked him for this service besides bestowing on him a gift. 'Aliyy son of Dáwúd the Ḥubeyshite[1486] had already exhibited symptoms of revolt and insubordination to the Sultan; but after this occurrence he
ירר again became submissive, and the whole of the tribes came in begging for amnesty. On the Wednesday, 19th of the former Jumádá (4th May), the Sultan proceeded to Dumluwa, by

reason of a matter that necessitated the step, and remained there until the 30th of the month (15th May, 1390), when he returned to Ta'izz.

At this date the 'Emír Bahá'u'd-Dín the Shemsite was appointed governor of 'Ebyen, and he proceeded thither. The supreme cavalcade then departed to Zebíd, which it entered on the 10th of the latter Jumádá (25th May). A stay of some days was made at Zebíd, and on the 28th of the aforenamed month (12th June) a further move was made to the date-gardens, where the Sultan remained until the 10th of Rejeb (23rd June). He then proceeded to the seaside, stayed a few days, and returned to Zebíd.

On the 1st of Sha'bán (13th July) the Sultan went up to Ta'izz, which he entered on the 4th of the month (16th July); and on the middle day thereof (27th July) an ordinance of the Sultan was issued appointing the judge Zekiyyu'd-Dín 'Ebú-Bekr son of Yaḥyá son of 'Ebú-Bekr son of 'Aḥmed son of Músá son of 'Ujeyl to the Chief-Justiceship in the regions of the realm of Yemen, and surnaming the said judge Zekiyyu'd-Dín. He was an intelligent, learned, discerning jurist, subtle and clever, perspicacious, profound, perfect in moral qualities, grounded in a number of the branches of science, and without an equal. f. 322b

The Sultan fasted this year A.H. 792 at Ta'izz, the greater portion of his sojourn being in the palace of Shejira, where also he held the festival (of the termination of the fast).

In the night before Monday the 9th of Shewwál (18th September) an immense star fell down from a southern to a northern direction at the time of the night service of worship, giving out an intense light, more brilliant by far than the light of the moon. A short time after its disappearance there happened a loud crashing noise, to such a degree that, as I have heard, one man of acknowledged judgment arose from his place startled and terrified, imagining that his house had fallen in, or some part of it, by reason of the intensity of the noise heard by him. ١٢٥

On the 12th of Shewwál (21st September) the Sultan went from Ta'izz to the city of Zebíd, which he entered on the 16th of the month (25th September), remaining at the sandhill (Qawz) for some days, and some days more in the city, where he held the festival of the sacrifices (10th of Dhú'l-Ḥijja, 18th November). On this day of the festival of sacrifice a conflagration broke out in the ward of Maḥzera,[1487] and gained the mastery over many houses and over a portion of the market-place.

On the same day was murdered the Sheykh 'Aliyy son of Muḥammed the Foreigner ('El-'Ajemiyy), Sheykh of the 'Esh'ariyy tribe in Feshál. His murder was perpetrated after the festival service of worship (early in the forenoon) in the village of Feshál, they who killed him being a party of the clan of Benú-Dureyhim. The motive for the murder was that the Benú-Dureyhim clan made a raid against the slaves of the 'Abádil clan in order to carry off some of their property. For it
١٢٥ was that when they did carry off some of their cattle, the slaves would come to them to ransom the cattle from them. But it happened this year that when they made their raid on the slaves they found them on their guard, and a fight ensued. Then one of the slaves was wounded, who was one of their sheykhs; and
f. 323' when he perceived that his soul was departing, he called out: "Let not the gang escape, for verily I am killed." Now those Arabian tribesmen had advanced among the slaves, inasmuch as they felt secure as to any attack of the slaves upon them. But the slaves fell upon the chief of the gang, who was 'Uleyya son of the Naháríte, and they slew him. He was a valiant and bold horseman, whose father was the Sheykh of the Benú-Dureyhim, and their chief. His slain son was borne away to the camp of his family, and buried there, his father declaring: "By God, I will not kill for my son a slave, and I will not kill on account of him any other than the greatest of the 'Abádil clan." He then paid down the bloodwit of the 'Abádil (slave) man who had been also killed. The 'Abádil clan was more numerous, but the Benú-Dureyhim were greater evildoers. They did not lose sight of this incident until they espied an oversight of the

sheykh 'Aliyy son of Muḥammed the Foreigner on the day of the festival of sacrifice aforesaid, when they murdered him without just cause, as we have narrated, but out of enmity.

In the year A.H. 793 (A.D. 1390–1) the Sultan proceeded to Feshál and gave orders for a camp to be pitched against the Benú-Dureyhim 'Esh'ariyy clan that had murdered the sheykh 'Aliyy son of Muḥammed the Foreigner. They had already moved off to the hill country, and the depredations and plunderings became multiplied. When the Sultan blockaded them, they submitted and begged an amnesty, professing their desire to obey the laws and pay any fine imposed. The Sultan granted them an amnesty, and commanded the camp to be removed from against them. f. 323b ١٢٦

At this date the 'Emír Seyfu'd-Dín Mubárek-Sháh was appointed feudal lord over Ḥarad in lieu of the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite; and the Sultan returned to Zebíd, entering it on Saturday the 24th of Muḥarrem (1st January, 1391), and proceeding to Ta'izz on Thursday the 29th, which he entered on Sunday the 3rd of Ṣafer (9th January, 1391). f. 324a

At this date did the 'Imám come to Ba'dán with a very well appointed army. He pitched his camp against them, and ceased not to fight with them until the inhabitants of Ba'dán let loose their waters over localities there in which ash saplings were sown. The water remained a whole day and night. When the third day was come, they commenced hostilities and exerted themselves to draw the troops of the 'Imám until they had led them a long way off, having already laid an ambush. And when the followers of the 'Imám did their best in seeking out the men of Ba'dán, these turned against them, and those in the ambush sprang forth from their lair and barred the road against them, so that they found no other way save towards those saplings among which the waters had been turned loose. The horsemen and the footmen sank therein, and a party of them were slain. This was the cause of their repulse; the 'Imám decamped and went to Dhemár. ١٢٧

On the 1st of the month of the former Rebí' the Sultan marched to the castles of Midád,[1488] and left against each single castle of them a camp until he obtained possession of the whole of them except the castle named Reyshán. For verily the son of 'Aliyy son of Muḥammed son of Mudhaffer held out in it, while his father 'Aliyy son of Muḥammed son of Mudhaffer took to flight and abandoned the country altogether. The Sultan placed therein lieutenant-governors from among his trusty slaves, returned to Ta'izz, and entered it at dawn on Sunday the 21st of the former Rebí' (26th February, 1391), his absence from Ta'izz having lasted twenty days.

Thus hath said 'Aliyy son of Ḥasan the Khazrejite, with whom may God deal beneficently: "The jurist 'Ebú'l-Ḥasan 'Aliyy son of Muḥammed the Náshirite narrated unto me that the troops of the Sultan marched to the country of the 'Ehmúl clan in the above-mentioned month of the former Rebí', and took by sudden assault one of the villages thereof on the night preceding Friday the 5th of the month (10th February). They
f. 324b gave information that they had found therein a small newly-
١٢٨ born female babe that had four arms and four legs. Then recite we the litanies of the omniscient Creator, who can work what He wills."

In the last decade of the said month of the former Rebí' (26th February – 7th March) the judge Sherefu'd-Dín Suleymán son of 'Aliyy Juneyd was removed from the judgeship of Zebíd, the Sultan having appointed him judge at Ta'izz. The judge Shihábu'd-Dín 'Aḥmed son of 'Ebú-Bekr the Náshirite was made judge of Zebíd, and he adopted a course of harshness towards the people that worried himself and everyone else. Complaints multiplied against him in spite of his piety, uprightness, and legal learning, with general knowledge. So the Sultan removed him, naming in his stead his brother the judge Muwaffaqu'd-Dín 'Aliyy son of 'Ebú-Bekr the Náshirite, whose appointment took place on Sunday the 21st of that month, the former Rebí' (26th February), he having been before this judge in the dependencies of Ḥays, whence he transferred him to Zebíd.

On that same 21st of the latter Rebí' did the Sultan proceed from the city of Ta'izz to the frontier stronghold (of 'Aden), entering it on Monday the 27th (3rd April). On Tuesday the 28th (4th April) there was seen a halo round the sun from about the end of the third to the termination of the sixth hour of the day. It was a very large halo, with an apparent distance, ١٢٩ to the eye, from it to the disc of the sun, on all sides, of about ten cubits (of about two degrees each). Its colour was very singular, impossible for anyone to describe in precise terms, but to speak loosely it was something between a whiteness, a yellowness, a redness, and a greenness. All around it there were various colours encircling it, and beyond the whole there were white rays, like bright silver. I heard a number of old men who had lived to a great age declare that they had never witnessed its like at any time, and had never heard from any of those who had gone before them that they had seen anything of the sort.

On Wednesday the 29th (5th April, 1391) the sun was eclipsed, and on the 3rd of the former Jumádá (8th April) there occurred around the sun another halo like the one described above. Its appearance began after the lapse of three hours of the day, and lasted until the end of the ninth hour, vanishing at the time of the call to the afternoon service of worship in the daytime. f. 325ᵛ

When the Sultan entered 'Aden at the date specified above, he stayed there the whole month of the former Jumádá and ten days of the latter Jumádá, going then to the capital city Zebíd, which he entered on the 24th of this latter Jumádá, and where he stayed fifteen days. While he remained in Zebíd he ١٣٠ appointed the 'Emír Bahá'u'd-Dín the Shemsite feudal lord in Ḥaraḍ as successor to the Laṭífite. He then named the 'Emír Bahá'u'd-Dín the Laṭífite to the dependencies of Surdud.

At this date the 'Imám marched from his country with his levies from among the clans of the Zeydiyya sect to attack the Benú-Sháwir. The troops stretched forth their hands, committed violences in the land, and killed the jurist, the learned 'Imám 'Ebú'l-'Abbás 'Aḥmed son of Zeyd the Sháwirite. A number

of the people of his town were slain with him, and the house of the said jurist was pillaged. There was in it a large amount of property deposited for safe-keeping with the jurist, and belonging to various people. The jurist was at the very extreme of both science and practice. His murder took place on Sunday the 11th of Rejeb (12th June, 1391); may God's mercy be upon him. His murder was an injustice and an act of malice; and the interval was not long that the 'Imám survived after him, but, on the contrary, he was soon overtaken in a very short space. One of the near relations of the murdered man, one of the Sháwirite jurists, lamented him in an elegy, at the beginning of which he exclaims:

"*Did not thy right hand become maimed, O Ṣaláḥ; and did not the appointed decree of Providence hasten thy day (of doom)?*"

ד-ו On the 9th of Rejeb (10th June) the Sultan proceeded to the date-groves and stayed there the remainder of Rejeb, going to the seaside on the 1st day of Sha'bán, staying there six days, then returning to the date-groves and quitting them on the 8th of Sha'bán (8th July, 1391).

And on the 6th of Sha'bán (6th July) the 'Imám Ṣaláḥ
f. 325b mounted for some matter on which he had formed a desire. And while he was proceeding on his she-mule, there advanced towards him, from the upper region of the air, a bird that struck against the face of the mule, causing her to make a violent start that threw the 'Imám from his seat on her back, his foot catching in the stirrup. The swerving of the mule became more violent as she dragged him along on the ground. His foot still remained fast in the stirrup, and his foot was sprained. Some have said that his foot and hand were both sprained. The spot was a piece of rough ground, and it was not possible for those present to pick him up before they could hold the mule; or, as is said, before they hamstrung her. After this he was taken up from where he lay and carried on the necks of men

until they entered with him the castle of Dhafár. His fall was on the 6th of Sha'bán (6th July). He remained there suffering several days, and then removed to Ṣan'á', which he entered in the first decade of Shewwál (September), with a great concourse, though he still felt somewhat of pain; but he put on a show of firmness. He remained in Ṣan'á' suffering, though it is ١٣٢ said that there intervened with him a new disease in the latter half of Shewwál. He continued in that state until he died on the 3rd of Dhú'l-Qa'da, or, as is said, on the 2nd thereof (1st November).

On the 14th of Sha'bán (14th July) there came to court letters from the son of the Midádite for the Sultan, offering to give up the castle of Reyshán and to enter into allegiance, requesting therewith a full amnesty. The Sultan granted that which he asked, and he surrendered the castle afore-mentioned.

The Sultan proceeded to Ta'izz on the 17th of Sha'bán (17th July), his entry there taking place on the 20th of the same; and he performed the fast of Ramaḍán this year 793 at the city of Ta'izz, in the city of Thu'bát. He appointed Jemál the Egyptian, of Mekka to be excise-master in the city of Zebíd in that selfsame month of Ramaḍán, and he conducted himself in that office in a way that gave satisfaction, as he paid great attention to the affairs of the Muslim public. In this month of Ramaḍán again, there issued an ordinance of the Sultan for the erection of the eastern wing to the cathedral mosque of 'Udeyna in the city of Ta'izz, and the people pressed for its completion to such a degree that it was finished in the condition in which it now stands. The public have derived immense benefit from it, the reverse being the case with the western wing, built by the Sultán Melik Mujáhid in his days. He then gave orders for the walling of the city of Jened, its walls having gone to ruin, so that no trace of them was left. So he ١٣٣ restored them to their pristine condition, or it may be that they f. 326a are better than they were before, but God knows best.

On the 8th of Ramaḍán aforesaid (7th August) a man of the Jewish people was apprehended in the city of Ta'izz whom

they accused of being a magician, as he used to put on the appearance of one of the Muslim community. His eyes were seared and his hand cut off.

In the month of Ramaḍán in this year A.H. 793 a severe famine befel the people in the hot, low-lying, western seaboard districts, and the rain was retarded in its season. Prices rose, cattle perished, the rivulets ceased to flow, and the condition of many people became threadbare. Corn was bought at ninety odd ducats, and during the festival of the termination of the fast butter was bought at one dirhem for every forty qufla-weights.[1489] At length the rain was had in the latter end of the month of Ramaḍán (August), and the streams flowed. Then prices breathed more freely towards the middle of Shewwál (September), the rains became frequent, and the new corn came to market.

On the 21st of Shewwál (20th September) the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Laṭífite proceeded to the northern cantons to collect the revenues there; and on the 29th of that month (28th September) the divinely aided banner of the pilgrimage set out from the city of Ta'izz for Mekka the Venerated. It entered the city of Zebíd on Friday the 30th
٦٣٣ of the month (29th September), and its departure from Zebíd took place on Sunday the 9th of Dhú'l-Qa'da (8th October). On that day the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Laṭífite came to court with the revenues of the northern cantons.

On the 9th of Dhú'l-Qa'da the Sultan proceeded from the capital city of Ta'izz to the city of Zebíd, which he entered on Thursday the 13th of the month (12th October). He stayed at the garden of the level watercourse (Bustánu'r-Ráḥa) for eight days, after which he entered the state palace in Zebíd on the 21st. He then journeyed to Siryáqús on Monday the 24th (23rd October); and on the 25th the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed son of Yúsuf the 'Alewite set forth to get in the revenues of the northern cantons, he being at the time controller of the whole of the treasury offices.

The Sultan returned from Siryáqús on the 28th of Dhú'l-Qa'da (27th October), held the festival of sacrifice at the garden of the watercourse, and remained there until the 19th of Dhú'l-Ḥijja (16th November). He then journeyed to Siryáqús, remained there three days, and returned to Zebíd on the 22nd (19th November). f. 326b

On Friday the 26th of Dhú'l-Ḥijja (24th November) the Sultan attended the congregational service of noon worship in the cathedral mosque of Zebíd; and this was his first attendance at congregational worship on Friday in the cathedral of Zebíd. At this date the inhabitants of Nuweydira wrote an address to the Sultan praying of him permission for their restoration to their original village over against the Sihám gate (of Zebíd), and he granted them permission. ٣٥ר

In the year A.H. 794 (A.D. 1391–2) the inhabitants of Nuweydira removed to their original village, their moving taking place on the first day of Muḥarrem, the first month of the year aforesaid. The Sultan ordered the judge Shihábu'd-Dín to proceed to Feshál in order to raise and get in the tribute revenue. He remained there some days and then speedily returned to court with the money gathered in from the said district. And in the latter part of the month aforesaid there came to court the Sheríf Mehdiyy son of 'Izzu'd-Dín the Ḥamzite, lord of Telmuṣ; and after him there came to court also the Sheríf Shemsu'd-Dín Suleymán son of Yaḥyá, commonly known by the nickname Jaḥreba.

At this date the Sultan gave orders to the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim, the collector at that time in Zebíd, to take charge of the jurisdiction named Jehmiyy, part of the date-groves of the vale of Zebíd, and plant it. He began the plantation thereof in the beginning of this year A.H. 794 aforesaid, used every endeavour in conformity with the order, and planted it in a very few days; the sum-total of the date-palms planted by him being 1,140, or approximately something like that. It is the same that is now called Ribáḍ. ٣٦ר

The wezír, too, came to court from the districts in the vale of

Rima' with the revenues collected therefrom, arriving on Monday the 6th of Ṣafer (5th January, 1392). A few days afterwards there came to court also the Sheykh Shihábu'd-Dín 'Aḥmed son of Ḥasan son of Náji, lord of Saḥúl, with his household and his near kinsmen. The Sultan received him graciously and with kindness. He remained eight days in Ta'izz, and then proceeded
f. 327a to effect the capture of the castle known as Dhú'l-Harcsa,[1490] which he succeeded in taking.

And in the night before Tuesday the 20th of Ṣafer in this year 794 (15th January, 1392) the Sultan saw in a dream the apostle of God, on whom God bestow salutation and greeting. Thus hath said 'Aliyy son of Ḥasan the Khazrejite:— "The Sheykh, the righteous one, Shihábu'd-Dín 'Aḥmed son of 'Ebú-Bekr the Bone-setter ('Er-Reddád), informed me, saying: 'Our lord the Sultan Melik 'Eshref wrote a letter to me' (which letter of his to him he made me acquainted with)." He hath also said: "And after his letter he informed me by word of mouth that he had seen him at the date mentioned, he himself being at the palace called Dáru'l-'Adl, in the city of Ta'izz, and then said: 'I saw in my vision as though I were in a meadow
ו״ר similar to (that of) the Hot Water ('El-Má'u'l-Hárr),[1491] which is between Ta'izz and 'Aden, and as though I were among date-palms and lotus-trees, and a locality resembling the sea-shore of Fáza,[1492] save that there was no sea there. On one side of the place there was a sitting-place, distant from the site in which we were. And therein was the Prophet, on whom be God's salutation and greeting, with 'Ebú-Bekr, 'Umer, and 'Aliyy, on all of whom be God's satisfaction. And the Prophet, God's salutation and greeting on him, was sitting upon a bench without a mat, and the cords of which were old like the cords of a bench used by pastors,[1493] and thereon were traces of sheep and oxen. And lo, I went forward, I and 'Aliyy; and then, behold the Prophet, whom may God salute and greet (spoke and said): 'Put out thy hand that we may swear allegiance to thee.' And it was as though I had not understood; only, that I was, as it were, one of great degree, like unto someone that might

have come to them with tribes of Arabians, and that my design was to aid them, while they were rejoiced at my arrival. So I stretched out my hand to the Prophet, God's salutation and greeting be upon him, and he swore allegiance to me. And I arose on the instant after the allegiance-swearing, and I said to them: 'Do thou not become a schismatic, and do thou not practise hypocrisy in certain of the methods of those designing impostors.' Then said unto me the Prophet, on whom be God's salutation and greeting: 'Arise.' So I rose from my place, I and 'Aliyy, with whom be God pleased, and mounted upon two horses and journeyed forth; when lo, we were in 'Aden, ٢٠٨ with the sea to our right and islands of red mountains to our left, as I said to him, pointing with my finger: 'Thence did the designing impostor wish to enter 'Aden.' By which expression he intended to designate the 'Imám. And lo, we had returned to the assembly, and the Prophet, on whom be God's salutation and greeting, had become standing up on a small bench of mine, the legs of which were of sandal-wood, red, and the carpet was the one on which I usually sit, a carpet of silk; while upon the Prophet, on whom be God's salutation and greeting, was the woollen cloak of the Sheykh 'Aliyy. f. 327b After this, the vision was effaced. But when the next night was come, lo, there I was looking on the company made up of 'Ebú-Bekr, 'Umer, and 'Aliyy, we being in the same state in which I had separated from them the night before; only I did not see the Prophet, on whom be God's salutation and greeting, and it was to me as though I had the design of seeking the protection of 'Umer, and I awoke in a fright. When the third night had arrived, lo, I saw the genii, and I was, as it were, intuitively cognizant of them. They had on them the caps of artizans, and their forms were like the forms of human beings, without any difference; only that I could discern that they were individuals of the class of the genii. I was astonished at this singular prodigy." Thus hath said ٢٠٩ 'Aliyy son of Ḥasan the Khazrejite: "This curious dream is an indication of joyful tidings and happy presages. It is not

of a nature to happen to any other than one like unto him, whom may God keep sound in good rectitude, and grant him understanding to work out what may be to His good pleasure; for verily He is mighty to effect such as this."

And on the 5th of the former Rebí' there died the Sheríf, the lord of Bukur.[1494] His demise occurred in the city of Ta'izz. On the 10th of that month, again, died the judge Ṣadru'd-Dín 'Abdu'l-Ḥaqq son of the jurist Muwaffaqu'd-Dín 'Aliyy son of 'Abbás, the professed Qur'án-reciter. He and the Sheríf above mentioned had gone up from Zebíd in a camel-litter as fellow-riders on the road, when the litter fell down with them and they each sustained fractures in various parts of the body. They were carried into Ta'izz suffering, and both of them died, each at the date specified above.

On the 12th of that month (7th February, 1392) there came to court the Sheykh Shemsu'd-Dín 'Aliyy son of the Riyáḥite and native of Serj, the Sheykh of Sheykhs of the Arabian tribesmen, voluntarily and by election. His family and near relations came with him, and the Sultan received them affably. He distributed to him and those who had come to court with him three hundred and fifty pieces of magnificent dress materials, and also mounted him on a she-mule with a neck-band, giving him besides five thousand ducats.

f. 327b At this date there happened a fire in Zebíd, the beginning of which occurred in the Maḥzera ward, and which spread towards the east and north. In it many houses were burnt, and much property was destroyed. At the same date there befell also in the city of Ta'izz and its environs a trifling matter of the sort.

f. 328a On the 25th of the former Rebí' in this year A.H. 794 the divinely aided banner of the pilgrimage arrived at court from Mekka the Venerated. There arrived also a number of the pilgrims who brought information that letters had reached Mekka the Venerated and had been thrown into the four Stations,[1495] the copies of which were at one in sense, though differing in some expressions. A copy from among them fell into my possession, which I wrote down, and runs as follows:

"In the name of God the Very Compassionate, the Most Merciful. From the servant of God the divinely guided One (Mehdiyy) who is looked for,[1496] the Khalífa of the Lord of the human race (Muḥammed), the 'Emír of the Believers, Muḥammed son of 'Abdu'lláh son of the daughter (Fáṭima) of the Apostle of God. This is a felicitation and good tidings, also a remainder to the Mother of Towns (Mekka),[1497] which invites towards the Lord of all the worlds by that which hath been communicated in the clearly expressed scripture (the Qur'án), and traced back to the correct tradition from the Prince of all (God's) messengers [1498] and his sanctified disciples, on all of whom, him and them, be the salutation and greeting of God. Do ye comply with your Exemplar,[1499] and ye will find the truth before you by means of incontestable arguments leading to undoubted conclusions. I have not invited to this matter until the King, the Great Judge of all, called me; and I have answered Him by inviting unto Him. Do ye then conform to that which I have commanded; and do ye undertake what I have undertaken; and be ye like the fingers, or like the built structure, and like one kindred in your religious beliefs.[1500] This is the characteristic virtue of helpers and of universes. Haste ye and be quick in all expedition, turning unto God with sincerity of renunciation. Verily, they who have believed and have emigrated, who have devoted their property and persons to the service of God, they also who have flocked in and given aid, they are the next of kin to one another. Let there be, then, from among you those who invite to good deeds, commanding to perform what is seemly and forbidding the commission of what is unbecoming, for they it is who shall be gainers. And now, peace be upon you, with the mercy of God and His blessings; for benediction is your legacy. And may God bestow gratulation upon our lord Muḥammed and his family; may also God be satisfied with every one of his disciples, and with their stainless followers. And we have put ourselves to follow their conduct and tread in their footsteps, profiting by their example. Amen, Amen, Amen." (So it ends.) [1501]

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f. 328b

And on Monday the 30th of the latter Rebí' (25th March, 1392) the Sultan ordered four sets of kettledrums and four
٦٩٣ banners to be conveyed to the 'Emír Shihábu'd-Dín 'Aḥmed son of 'Aliyy son of Shems. And he appointed in lieu of him in 'Aden the 'Emír 'Izzu'd-Dín Hiba son of the 'Emír Seyfu'd-Dín Sun-Demir. There issued, further, an edict of the Sultan and a noble diploma to the 'Emír Shihábu'd-Dín for him to proceed to the districts of the Mikhláf.

At this date the 'Esh'ariyya and the Persian tribesmen (Furs) of the vale of Zebíd came to blows, and five men of the Persians were killed, all men of worth. Their hamlet was saccaged, and a part of it burnt. The Sheykhs of the 'Esh'ariyya tribe were on that day in Zebíd, and the collector arrested them, he being the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim, and they the Rufous Nahárite and his son 'Ebú'l-Qásim the Pounder. They were mulcted for the murder of the five men aforesaid in the sum of fifteen thousand ducats.

On the first day of the former Jumádá there came an ordinance of the Sultan, an edict of grace to Zebíd, the tenour being a charitable concession to the whole of the peasantry of an increase in their share of every taxable article of produce in every canton of the realm of Yemen as a perpetual concession; besides their being exempted from the cultivation of cotton in the vale of Zebíd or elsewhere; and that they should be ruled according to the edict of the late Sultan Melik Mujáhid. The
٦٠٣ gracious edict was read out in the pulpit of the cathedral mosque on the 4th of the month (29th March, 1392). This was one of his good deeds. The edict was read out in the cathedral mosque at Feshál on Friday the 11th of the month (5th April), in like manner, and so in all the cantons, so that many prayers [1502] were put up for the Sultan, and this concession of his was published in every part of Yemen.

On the 7th of the former Jumádá the 'Emír Shihábu'd-Dín
f. 329ᵃ 'Aḥmed son of 'Aliyy son of Shems proceeded to the district of the Mikhláf, where he captured the castle of Nu'm,[1503] and placed over it with a garrison the 'Emír Bedru'd-Dín Muḥammed

son of 'Aliyy son of 'Umer son of Náji; thence he proceeded to the district of 'Erbáb.

On Sunday the 13th of that month there appeared a halo round the sun, similar to the halo that was seen the year previous. On the 15th (Tuesday, 9th April) there came to court the Sheykh of the tribe of the Jaḥádir Arabians with a numerous following of his near kinsmen and family professing his allegiance. The Sultan received him graciously, gave him a dress of honour, and treated him with consideration. On the 16th (10th April) the great, noble, and illustrious Sheríf 'Ebú'l-Faḍá'il the Hedewiyy came also to the court of the Sultan, where the Sultan received him with kindness and honour. There now came a succession of the tribes from every direction.

On the 21st of the former Jumádá (15th April) the birth took place of sons of the Sultan, his youngest children. At this date, too, took place the flight of 'Aḥmed the Seyrite, without any cause necessitating the step; and on the first day of the latter Jumádá (24th April) the Sultan went down to Zebíd, entering it on the 7th (30th April). At this date died the judge Burhánu'd-Dín 'Ibráhím son of 'Aḥmed the Tihámite, who was the last to execute the office of judge in his family. ١٥٣

At this date, again, the Sultan gave orders for the numbering of the date-palms in the vale of Zebíd under the agency of the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim. He also commissioned the judge Sherefu'd-Dín Ḥuseyn son of 'Aliyy of Miyá-Fáriqín to number the date-palms of the cantons of Yemen, to which he proceeded on the 15th of the latter Jumádá (8th May).

The Sultan went to the date-grove named Nakhlu'l-'Ebyaḍ on the 20th of that month (13th May); and at this date a portion of the castle of Ta'izz fell down, in the direction of the Sunbula quarter,[1504] upon a number of people, of whom two died and the rest were saved. On the 25th (18th May) the 'Emír Bahá'u'd-Dín Bahádir the Shemsite came to court from the northern cantons, having with him ninety head of horses of pure race. f. 329b

The Sultan detached him to Midád, and he set out on the 10th of Rejeb to go there.

At this date, 10th Rejeb (3rd June), the judge Jemálu'd-Dín ٦١٠٥ Muḥammed son of 'Umer son of Shukeyl was nominated to the districts of Sihám in place of the judge Shujá'u'd-Dín 'Umer son of 'Aliyy the 'Aliyyite, this same judge Shujá'u'd-Dín 'Umer son of 'Aliyy the 'Aliyyite being appointed collector at Maḥálib, whence the 'Emír Seyfu'd-Dín Mubárek-Sháh was removed, and it was appended to (the government of) the Sunbulite. The judge 'Afífu'd-Dín 'Abdu'lláh son of Muḥammed the Skinner (Jellád) was also made collector in (the vale of) Rima'. The Sultan proceeded to the palm-groves on the 16th of Rejeb (9th June), and remained at the groves until the 16th of Sha'bán (7th July), going up thence on the 17th (8th July), proceeding to Ta'izz on the 18th (9th July), and entering it on the 23rd (14th July). This year the Sultan performed his month of fasting (Ramaḍán) in Ta'izz, he dwelling in the palace called Dáru'l-Wa'd (palace of the market?).

On the 10th of Ramaḍán (31st July) there came to court the son of the Ḥubeyshite [1505] from the Shewáfi district (and tribe?). He was sent by his brethren, and with him were a number of the troops of the district. On the same day there came to court the judge Sherefu'd-Dín of Miyá-Fáriqín with the tax-revenue of the date-palms of the districts of Mewza'; and on the 18th (8th August) there arrived the horses of the people of Ḥaneka, sent by the 'Emír Bahá'u'd-Dín the Shemsite, and which were about forty in number.

At the end of the month of Ramaḍán (19th August) there ٦١٠٦ came to court the 'Emír Qaysún, whom the Sultan had dis- f. 330a carded on the day of the adventure of the slave-guards at the Sand-Hill ('El-Qawz),[1506] which has already been related. When he returned to the Sultan, he conferred on him a dress of honour, made him a present in money, and restored him to his former condition.

The Sultan celebrated the festival of the termination of the fast in the palace of Shejira, and during the (three) days

continuance of this fast-breaking festival the Sherîf, the son of 'Ebú'l-Faḍá'il absconded from Ta'izz. He had taken to himself a wife from among the daughters of the princes; and when he saw what jewels she wore, they appeared superb to his eyes; so he managed to get possession of them, and ran away with them to his own country, and thus the public renamed him 'Ebú'l-Faḍá'ih.[1507]

When the month of Ramaḍán had come to an end, the Sultan resolved to circumcise his sons, and set about procuring what was indispensable of such things as necessity requires of the nature of slaughtered meats in their different varieties of fowls and four-footed beasts; also of wheat, of butters, of honeys, of rices; again, of pomegranates, of lentils, of safflower, of tamarinds, of raisins, of almonds, of sugar, of saffron, of starch, of pepper and other flavourings, of mastic, of cinnamon, of nard, of nutmegs, of orris, and of what was indispensable of vegetables ١٤٧ of various genera and species, of all sorts of dates, lemons, and other fruits, of firewood, of oil, wax, and eggs; of vessels of China porcelain, of jade, of Persian ware, or of earthenware, such as dishes, plates, jars, white jugs, large water-jars, leather water-skins, and ewers; of all kinds of fragrant flowers, such as tuberoses, roses, narcissi, jessamine, stocks, pandanus, citrons, green dates, and the like; of every kind of perfume, as musk, lign-aloes, sandal-wood, violets, benzoic acid, pastiles, ambergris, rose-water, preparations of civet, and many other things beyond all power of tale and enumeration.

The 'Emírs commanding in all the cantons came to court. So there came the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim, collector of the vale of Zebíd, his arrival happening on the 21st of Shewwál (10th September, 1392). Next came the 'Emír 'Izzu'd-Din Hiba son of Muḥammed Fakhr, who was at the time lord of Zebíd; he arrived on the 24th of that month (13th September). f. 330b

The divinely aided banner of pilgrimage proceeded on the 26th of the same (15th September) from the capital city of Ta'izz towards Mekka the Venerated. And there were caused ١٤٨

to be made a great number of staged scaffolds with coloured wax candles and wax tapers designed with flowers. And when the month of Shewwál was ended, he sent for the confectioners, and they prepared a large quantity of sweetmeats. And he caused to be given out to them five hundred dishes of China porcelain that had never been used at all, besides what had already been used before this occasion; also a great quantity of Zebíd earthenware, special for moulded cakes only; also, of other sorts, such as filigree-patterned, gourd-shaped, Cairo-made, Sheyzer-made,[1508] poppy-shaped, of sugar-candy, of melons, bird-shaped, and all diversities of this kind.

And the people of the palace flocked in crowds; nay, the common run of the people came together for this event in an immense assemblage. And they invited about eighty ladies, all modest, virtuous women, and they also invited the wives of the 'Emírs, of the military commanders, of the judges, of the farmers-general of revenue, and of the notables of the city, and there was not a single woman of the whole who stayed away.

The 'Emírs, the military commanders, the grandees of the realm, all brought rich offerings to the gate of the palace. And on the 3rd of Dhú'l-Qa'da (20th September) about sixty porters carried from the house of the 'Emír Bedru'd-Dín Muḥammed son of 'Aliyy the Shemsite wax candles beset with flowers,
٦٤٩ bleached cloth in colours, also perfumed articles built up like trellis-work, and a great quantity of eatables and of scents. The judge Shihábu'd-Dín, as wezír, sent also of similar articles a quantity so large as to surpass all description, and to exceed all tale. In like manner, the eunuch Ṣafiyyu'd-Dín Jewher son of 'Abdu'lláh the Chinese who was at that time 'Emír of the castle at Ta'izz. The judge Sherefu'd-Dín Ḥuseyn son of 'Aliyy of Miyá-Fáriqín, as also the judge Raḍiyyu'd-Dín 'Ebú-Bekr son of 'Umer the gold founder ('Es-Ṣá'igh),[1509] the 'Emír Bahá'u'd-Dín Bahádir son of 'Abdu'lláh the Shemsite, the 'Emír Bedru'd-Dín Ḥasan of Khurásán, and the Sheykh Sherefu'd-Dín Sefsáf, too, sent offerings. The 'Emír Fakhru'd-Dín 'Ebú-Bekr the Ghazzálite, lord of the castle of Ṣabir, sent a very great

number of porters, carrying various kinds of the trees of his country, such as *Pandanus odoratissimus*, sugar-canes, sapling myrtles, dark-flowering allium, dark-flowering bean, many f. 331a varieties of grapes, and other things.

Everyone who brought a load, of those whom we have mentioned, and others besides, placed in front of his offering two sucking calves of oxen, handsome to the highest degree possible, and bearing upon them two pieces of coloured silk cloth; and there came to court with him a number of singers, of cymbalists, and of trumpeters, who conducted each offering ١٥٠ in procession to the gate of the palace known as the Dáru'n-Naṣr,[1510] a port of Thu'bát so celebrated. When they reached the said gate, the chief of the butchers arose, took away the silk cloths, and slaughtered the animals brought. When he had slaughtered what was brought to that spot, the slave-lads there present, grooms, porters, trumpeters, gardening labourers, stable-keepers, elephant-keepers, and others besides these included in their order, took them away.

On the 6th of Dhú'l-Qa'da (23rd September) the Sultan commanded the divinely aided troops to mount for the august parade-ground at the flourishing Thu'bát at early morn and in the evening. There stayed not away any one of the wezírs, the 'emírs, the feudal lords, the revenue-collectors, the commanders in chief and others of the forces, cavalry or infantry, for three days; and the kettledrum bands performed their office in their stations for three days by night and by day.

The sacred circumcision took place on the Thursday the 9th of Dhú'l-Qa'da (26th September), when the people were present according to their various ranks, whether wezírs, 'emírs, feudal lords, collectors, treasury-registrars, judges, or notables of the epoch. The whole of these people were admitted to a festive repast duly prepared by its cooks, and of which the courses were all duly apportioned with elegance, such that those who ١٥١ witnessed it had never seen a more magnificent. And this was after princely dresses of honour with gold embroidered turban-sashes had been distributed to the grandees of the state, while

all present were dressed in robes according to their degrees as intimate personal attendants on the Sultan.

f. 331b They then went forth from the apartment of the banquet to the confectionery chamber, and there took sweetmeats according as they desired. They next went to another table on which were walnuts, almonds, raisins, salads, orgeat (emulsion of sweet almonds, etc., etc.), millet beer, pistachios, filberts, and the like in great quantity. Afterwards they went to the apartment for perfumes, and made use of these in abundance, such as incense, musk, rose-water, civet, and precious ointment.[1511] It was a day to be witnessed.

Thus hath said 'Aliyy son of Ḥasan the Khazrejite, with whom may God deal graciously: "And I was one of those who were present on the occasion[1512] and who saw the whole of it, one thing after another. And there were present a number of the men of eloquence, poets, with magnificent poems, who were rewarded with rich gifts; but it is not possible for me to record any one of them in preference to another, while it would (f. 332a) lead to prolixity and tedium to give them all."

f. 332b On the Friday the 10th of Dhú'l-Qa'da the Sultan rewarded ١٥٢ a number of the poets and others with gold and silver. His munificence was spread wide, and his kindness enveloped a multitude of people. On the Monday, the 13th of the month (30th September), an ordinance of the Sultan was issued to the effect that there should be sent a set of kettledrums and a banner to the Sheríf Fakhru'd-Dín 'Abdu'lláh son of 'Idrís son of Muḥammed son of 'Idrís son of 'Aliyy son of 'Abdu'lláh son of Ḥasan son of Ḥamza, whom he then detached to his own highland country. He sent him also a treasure of about seventy thousand (ducats ?), besides clothing, horses, and apparatus. He set out for the region specified on the 23rd of Dhú'l-Qa'da (12th October).

At that date, also, there came to court a slave of the 'Imám, named Reyḥán, seeking to be taken into service. The Sultan gave him a dress of honour, accepted him, and referred his case to the providence of God, who be extolled.

On the 1st of Dhú'l-Ḥijja the Sultan proceeded to Zebíd, which he entered on the 3rd (19th October). He stayed at the garden of the level watercourse, and solemnized there the festival of the sacrifices. On the 9th of Dhú'l-Ḥijja the sons of the Leader ('El-Qá'id) came to the court of the Sultan, seeking to enter his service and to remain attached to the august court on pensions from the Sultan. He received them graciously, and made them presents.

On the 12th of Dhú'l-Ḥijja (29th October) he appointed the judge 'Afífu'd-Dín 'Abdu'lláh son of Muḥammed son of 'Abdu'lláh the Náshirite to be the judge in the capital city of Ta'izz. The 'Emír Bahá'u'd-Dín the Shemsite proceeded to the northern cantons in the capacity he held already; his departure taking place on the 13th of Dhú'l-Ḥijja (30th October). f. 333a ١٥٣

On the 18th of that month (4th November) the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the Nuṭṭárite came down from the castle of Menábir to the city of Mehjem under an august amnesty from the Sultan, and he remained in the city until the end of the said month.

In the year A.H. 795 (A.D. 1392–3) the aforesaid judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the Nuṭṭárite came to the august court furnished with the gracious amnesty, his entry into Zebíd taking place on Saturday the 21st of Muḥarrem (7th December, 1392). When he arrived at the illustrious gate, the Sultan favourably received him, clothed him with a splendid robe of honour, and ordered a she-mule to be presented to him with collar-band. He also commanded a banquet to be served up in his house for the troops that had come with him. After three days he sent for him to come to the supreme audience chamber. When he entered the presence he chided him in a facetious manner, and made him quite at ease as to his person.

On the 25th of Muḥarrem a Jew entered the faith of 'Islám in the city of Zebíd. He was mounted on a she-mule, led in a procession, and dressed in a superb dress of honour. ١٥٣

And when God, who be extolled, granted the blessing of a return to health by the sons of the Sultan from the pain of the circumcision, the Sultan gave orders for the celebration
f. 333b of public rejoicings in the city of Zebíd. The sons of the Sultan went into the Saláḥiyy hot-bath; and on coming out thence, they were conducted in a procession to the great palace of the Sultan by a party of the troops. The troops of Zebíd, with its collector and also its controller, went before the people in a body; and in front of them marched the slave armour-bearers, and the whole of the stable attendants on the mules. Behind them went the Ghuzz militia, the police, the valets, the veterans of the troops, and the heralds. After them came the wezírs, the registrars of the treasury offices, the marshal of the household; and behind them, again, the great officers of court, the slave life-guards, and the princes of the blood, behind the whole of the people, upon their horses in most splendid garb and most complete array. The bulk of the people walked according to their various stations, from the watchmen to the wezír, having before them drums and singers. The kettledrum band performed its function at the gate of the great palace. There were present multitudes of human beings, the tale of whom was known to God alone, who be extolled. The stages were dressed out with silk cloths; and there were on the spot at the time two stages, of which the one moved on four wheels, now to the north and now to the south, while the other revolved as revolves a press. On each one of the two were
700 there singers and dancing-women, enough to astound the beholders. The whole of the military, the garrison troops, and the Shefálít tribesmen were present on that day at a great banquet, not one of them hanging back. The grandees of the realm, the judges, the legists, and all the 'emírs were present at the banquet, which was a beautiful one, with all kinds of cooked dishes in it, and every variety of food for the most part unusual. Those present passed on thence to a banquet of confectionery in which was every kind of sweetmeats. It was a day of perfect joy, its beginning and its end being admirable;

and it took place on Monday the 8th of Ṣafer in this year 795 (23rd December, 1392).

There came in a supply of treasure, goodly in quantity, from Sihám, sent by the judge Jemálu'd-Dín Muḥammed son of 'Umer Shukeyl. Another treasure came in also from 'Aden, accompanied by the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Laṭífite. A treasure furthermore came in from the northern cantons, sent by the 'Emír Bahá'u'd-Dín Bahádir the Shemsite. The 'Emír Ghiyáthu'd-Dín 'Ísá son of Muḥammed son of Ḥassán was appointed marshal of the Sultan's household, his nomination occurring on the 22nd of Ṣafer (6th January, 1393). At this date he named the 'Emír Qaysún f. 334ᵃ standard-bearer of the august court. On the 23rd of the month, during the preceding night, the Sultan gave orders for the erection of the palace, Dáru'n-Naṣr, on the upper sandhill,[1513] ١٥٦ and its threshold was laid on Tuesday, the first day of the month of the former Rebí' (14th January).

At this date the Sultan proceeded to Ḥays, whence he continued on to 'Ewshej,[1514] in quest of hunting wild asses. He remained there but a few days and then returned to Zebíd, which he entered on Friday the 11th of the former Rebí' (24th January).

On the first day of that month the eunuch Jemálu'd-Dín Merján had proceeded to Qaḥma, having been appointed its feudal lord. There had already happened, on the part of the Ma'áziba tribesmen, certain events in the nature of depredations; and when he encountered one of their notables, Muḥammed son of 'Aliyy son of Ḥusheybir, and another man with him, he put them both to death in cold blood. When 12th of the month (25th January) was come, the eunuch Merján mounted his horse, with such troops as were with him, and attacked the Ma'áziba tribesmen, killing two of their men. The troops now dispersed to seek for plunder in a number of localities, when the tribesmen drew together and returned against the eunuch and those about him. These they routed, and there were killed a number of the footmen about him, together with a servant

named Dínár and another slave-trooper. When news of this reached the Sultan, he detached some troops to him, and the Ma'áziba retreated to the hills. But after that, the Sheykh of the Benú-Beshír clan came to court, in company with the
٦٥٧ righteous jurist 'Ismá'íl son of 'Ibráhím son of Muḥammed son of Músá son of 'Aḥmed son of Músá son of 'Ujeyl, seeking an amnesty from the Sultan for himself and for his kinsfolk, and making protestations of allegiance. The Sultan granted him the amnesty.

On the 24th of the former Rebí' (6th February), the Sherífs, lords of Jehrán,[1515] came in to the Sultan, and after them the son of 'Enif[1516] came in on the 26th (8th February), to whom the Sultan gave a dress of honour, with gifts, and a money present of a thousand ducats by way of his entertainment as a guest.

At this date was issued an ordinance of the Sultan addressed to the Collector of Zebíd at the time, he being the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim, and ordering him to plant the date-garden bought of the heirs of the Ghuzz Kurd man of the city of 'Ámid,[1517] and put it in order. The collector at once set to work in the matter, and he planted in the said date-garden about five thousand date-
f. 334b palms in a very short time. This is what is named Rebwa (the hill, the rise).

On the 12th of the latter Rebí' (24th February) the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite was constituted feudal lord of Qaḥriyya and Maqṣariyya.[1518] On the 25th of that month (9th March) the Sultan proceeded towards Ta'izz, the capital city. When he entered Ḥays, it was submitted to him that the 'emír of that place, the 'Emír Jemálu'd-Dín Muḥammed son of 'Imrán the Fá'ishite, had laid his hand on a part of the revenue arising from the land-tribute of the locality. The Sultan therefore commanded the controller of
٦٥٨ the treasury-offices, the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed son of Yúsuf the 'Alewite, to compel the said functionary to surrender what he had taken. He denied that

he had taken anything, though he had had an inkling of the question arisen between himself and certain people. So the controller put him to the torture in conformity with an order that came from the Sultan, and he died under the torture on Wednesday the 20th of the former Jumádá (2nd April).

On the 24th of this month (5th April) arrived the divinely aided banner of the pilgrims from Mekka the Venerated; and in the night before Wednesday the 27th (9th April) the torrent of the vale of Zebíd rose impetuously with a great body of water, said to have been even greater than what was witnessed at the time of the inundation of Muselleb.[1519] The injury caused by this inundation was very damaging in the valley. It laid in ruins a portion of the hamlet of Máti', a portion of the hamlet of Ṭarqu'a, a portion of the hamlet of Ḥaríra, and destroyed in the date-groves a very large number of date-palms, as well as numerous houses.

On the 4th of the latter Jumádá (15th April) died the Sheykh 'Ebú-Bekr the Qaráfite, a mu'edhdhin of very great age. He was originally from Qaráfa[1520] in Egypt. He next travelled to Mekka, where he dwelt as a sojourner near the temple, and then came to Yemen in the suite of the Sultan Melik Mujáhid in the year of his first pilgrimage, which was the year A.H. 742, his return to Yemen being in the following year A.H. 743. He continued to be a mu'edhdhin in his service at the august court until Mujáhid died in A.H. 764, was reappointed to the ١٥٩ ·
office in the service of the Sultan Melik 'Afḍal until his death
in A.H. 778, and was again reappointed to the office in the service f. 335ᵃ
of the Sultan Melik 'Eshref until the date above specified. The Sultan held him in great esteem, and appointed his son to succeed him in the office until he also died. May God, who be extolled, have mercy on him.

And on the 9th of the latter Jumádá the Sultan proceeded from Ta'izz the capital to Zebíd, entering it on Thursday the 13th of that month (24th April). And there arrived at the court of the Sultan a goodly treasure from Maḥálib, brought by the 'Emír Seyfu'd-Dín Qaṭleyhi, and after him there were brought in a number of horses.

In the early evening before the Friday, 21st of the same month (2nd May), a very severe storm of rain fell. It was the 2nd of May, and before it the rains had been continual ever since the 1st of April. And on the 22nd the Sheykh Muḥammed son of 'Abdu'lláh son of Fakhr the Nakhlite was murdered, he who killed him being a man named Mukeymin, one of the Benú'r-Raḥawiyy, of the Menásika tribe. He struck him two or three blows on the head with a Mehriyya knife (?), and then fled to the country of the Ma'áziba tribesmen.

On the 30th of that month (11th May) the Sultan gave orders for the numbering of the mosques and colleges that were in
11v Zebíd, and their number proved to be two hundred and thirty odd separate establishments. The presses also were numbered in Zebíd, and these were about six or seven and twenty levers.

On the 22nd of Rejeb (2nd June) the Sultan proceeded from Zebíd to the palm-groves, remaining there until the 18th of Sha'bán (29th June). He then stayed at the seaside four days, and returned to the palm-groves on Thursday the 22nd of that month (3rd July). He remained until Sunday the 25th (6th July), then returned to Zebíd, and lodged in the garden of the level watercourse.

In the month of Sha'bán the Noble the 'Emír Bahá'u'd-Dín Bahádir the Shemsite sent in, chained, the Sherif named 'Ebu-
f. 335b Hedbá'; and on the 6th of Ramaḍán (15th July) a great fire broke out in Zebíd, its commencement occurring to the south of the cathedral, whence it reached to the caravanserai, and thence to the press-market. In this fire was burnt down the mart known as the *mart of the hostages*. It was a dreadful day.

In the month of Ramaḍán aforesaid there came an address to the Sultan from Calicut, with a translation, from the judge there, and from the merchants residing therein, who tendered their allegiance to the Sultan, and requested his permission to introduce there the recitation of the Friday noon congregational
11r sermon in his name, whereas the sermon never had been pronounced there for any one of the princes of Yemen, or of the princes of Egypt, or of any other besides these. The lord

of Deli (Dihli; our "Delhi") had acquired dominion over them in the former part of the century, as had also the lord of Hurmúz, so that they had recited the sermon for both of these together. So when their letters came to the Sultan detailing what we have stated, he gave his acceptance of the allegiance they had proffered, distributed to them abounding gifts, and granted his permission to them in the matter. Upon this the judge invested him with a superb vestment. The text of the address that arrived at court from them was to the following effect, and God it is who grants success.

"In the name of God, the Compassionate, the Merciful. O my Lord God, do Thou bestow gratulation, and do Thou cause to reach."

In the margin of the address (there was written): "From the least of the slaves and the greatest of loving friends, the judge of the town of Calicut, and a party of its chief men."

At the commencement of the address, after the invocation of God's name (was written): "And I ask of the revolution of the revolving sphere, as from the progression of the ever-progressing star, that the life may be long of our lord, the magnified one, of our owner, the honoured one, the prince of wezírs in the universe, the blazing flame of the religion, the firmament of the kingdom, and sky of the sultanate, possessed of eminent qualities and manifest stations, refuge of the great, asylum of the grandees, prop of the city, pillar of the epoch, in whose courts the ridden beasts linger, and through whose liberality gifts attain large ١١٢
dimensions, who possesses at once the two pre-eminences of knowledge and munificence, who holds the two means of kindness and beneficences, abounding in the splendour of the creed, the truth, and the religion succourer of 'Islám and Muslims, ease of mankind altogether, whose grandeur may God perpetuate, and whose shadow may He extend in the two horizons, whose prosperity be ever limpid in its streams, ample in its robes, as well as a blessing, with full tanks and luxuriant meadows; as also may his military expeditions never cease to rise in power, while his enemies suffer distress. f. 336a

"And it is submitted unto his sacred knowledge and pre-eminent judgment, after kissing the earth of his exalted presence, and a prayer for the extension of his subduing realm, that a congregation in the town of Calicut, having among them the honourable merchants and the great chieftains, when it was requested of (me) your bedesman that the pulpit should be honoured with the recitation of the titles of our lord the supreme Sultan, the magnified Caliph, guardian of the countries of the Arabians and non-Arabians, lord of the Sultans of the north and the south, the Sultan, the most mighty lord, Melik 'Eshref, whose dominion may God eternize; and when all of them expatiated amply on the enumeration of the great deeds of our lord the Sultan, whose dominion may God eternize, as of the preceding Cáliphs and former protojurists, in like manner
ווי as that honour is enjoyed by the eleven preachers of the eleven towns, such as Nelenbúr,[1521] the pulpit of which has been honoured with the recital of the titles of our lord the Sultan, whose dominion may God eternize, this very new year; and every one of them expressed a desire for the same; let then the knowledge of our Lord be cognizant thereof, whose glory endure.

"And there has been, before the present date, a number of out-of-the-way countries, such as Bengal, Hurmúz, Sumatra, and others than they, that had requested the honour of the pulpit, with the recital of the titles of the Sultans of their countries, but had not succeeded in the attempt, though they had spent sums of money without limit and without count. This time, however, your bedesman has complied and accepted the request of the congregation aforesaid, and the pulpit has been honoured with the recital of the titles of our lord the very great Sultan, the magnified Caliph, lord of the Sultans of the Arabians as of the non-Arabians, the Sultan and Lord Melik 'Eshref, whose dominion may God eternize, causing his justice to endure, and whose prosperity increase each day for (the sake of) Muḥammed and his family.

"The supplication from eleemosynary acts of our lord, whose

glory may God cause to endure, is that there may go forth a sovereign command to the lieutenants and to the agents in the supreme chancery, that they may inscribe his name on the pages of the enumerated ancient preachers, and write him down with the entries of those numbered, so that he may thereby acquire the great reward and a good name; for 'God speaks the truth, and He it is who guides in the right path' (Qur'án, 33, 4). ٢١١ᵃ

"Now the reason of my writing unto Thy exalted presence, may it never cease to be exalted, is the suggestion of the congregation in the town of Calicut, among them being Jemálu'd-Dín Yúsuf the Ghassánite, Núru'd-Dín 'Aliyy the Qawwite, Zeynu'd-Dín 'Aliyy the Roman, Núru'd-Dín Sheykh 'Aliyy of Erdebíl, with Sa'du'd-Dín Mes'úd and Shihábu'd-Dín 'Aḥmed of Khúzistán, besides others, notable merchants, who are all unanimous in the matter, so that glory may accrue to them, and honour. For whosoever taketh hold of *his* skirt, and grasps firmly at *his* rope, hath already attained to his desire in this life, as also to the object of his endeavours in the world to come. For he hath said: 'He who directeth to a good action is like unto him who does it, and he who does a good deed shall be in paradise.' f. 336ᵇ

"The slave hath no need to exaggerate, and our lord is one who pardons and deals generously, who will not leave him frustrated of his abounding kindnesses and surpassing benevolences. Should he even include him in the number of his servants assiduous in duty to him, his decision is the more preferable, and his command is superior to all.

"And may salutation be on the prince of apostles, and glory be to God the Lord of the universes. I ask of God that He will preserve his noble court from the evil visitations of time, guarding it from the blows of intervening accident. For verily He is the gracious, the freely giving, the clement, the merciful. Lastly, may salutation be upon his presence-chamber in grandeur, with the grace of God and His blessings." ٢١١ᵇ

Thus endeth the address, in the margin of which, too, was

written that of which the following is a copy: "Written on the second of the month of the second Rebí' in the pilgrimage year seven hundred and ninety-five." This is the whole of what was in their written address, and God it is who grants success. And we will now return to the course of the prosperous 'Eshrefian reign, the felicities of which may God make complete, while He exterminates its enemies and its enviers.

In the last decade of the month of Ramaḍán, despatches came to court from the inhabitants of Shaḥr, conveying news of the defeat of the traitor, the son of Búz, and of his expulsion from that country, as also that, after his disappearance, the slave of the Sultan, the Shemmásite, had taken possession thereof.

On the first day of Shewwál (9th August), the 'Emír Shemsu'd-Dín 'Aliyy son of Muḥammed son of Ḥassán was appointed governor in the fortified frontier stronghold (of 'Aden), his departure from Zebíd to proceed thither taking place on the 2nd of that month. Again, on the 5th of the month (13th August, 1393) the judge 'Afífu'd-Dín 'Abdu'lláh son of Muḥammed the Skinner (Jellád) was appointed to the collectorship of
111 revenue payments; while the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the 'Alewite was appointed governor
f. 337a of Maḥálib. The Sultan sent him a set of kettledrums and a banner; he also made him feudal lord of Ḥaraḍ, referring to him, in addition, the superintendency over the cantons of Surdud. He proceeded towards the aforementioned regions in the latter part of the day on Sunday the 8th of Shewwál (17th August). The Sultan detached with him a goodly body of troops, from whom he could seek assistance against the perturbators of the public peace, Arabian tribesmen of the districts, and others besides them also.

On the 8th of Shewwál, too, did the Sultan proceed to the capital city, Ta'izz. He had already appointed the 'Emír Seyfu'd-Dín Qaysún governor of Jeththa in place of the 'Emír Fakhru'd-Dín son of the Sunbulite. The entry of the Sultan into Ta'izz took place on the Sunday, the 15th of Shewwál

(24th August); and on Monday the 16th died the legist Muḥammed son of Sháfi', one of the disciples of the righteous Sheykh 'Ismá'íl son of 'Ibráhím the Jebretite. He had gone on that day to be present at a dancing service of the dervishes. When the singer sang in the service, something of an ecstasy entered into him, he rose from his place, and sat down for a while by the side of the singer; he then threw himself upon the singer, whom he clasped in his embrace for a time, when his forces failing him, he fell down in a swoon. They left him to himself for an interval, and then uncovered his face, when they found him dead. He was a man frequent in his endeavour to procure the satisfaction of the wants of the people, and loved ١١٧ to infuse happiness into them. His house was a retreat for whoever desired it, both from among the dervishes and from among the disciples other than them. He had no child or wife; but there were in his house about thirty cats, between the males and the females, for the which he used to buy what they would eat, and he used to feed them, and take every care of them. May God have mercy on him. His burial took place on f. 337b Tuesday the 17th of the month (26th August), he being interred by the side of the grave of the judge Wejíhu'd-Dín the Nuṭṭárite; may the mercy of God be on both of them.

On the 21st of Shewwál died Ebú-Bekr of the chains,[1522] who was a man of Zebíd that had become ritualistically pious and a disciple of the mystic sect. He mortified the flesh and became an ecstatic to such degree that he threw away the garments that were on him, and used to go about the city naked, with nothing on him, he perambulating the thoroughfares and streets in this state. If anyone clothed him with a plaid or a shirt, it would not remain upon him more than a day, when he would cast it off. He continued thus until the date mentioned above; and when the night was come preceding the Saturday, 21st Shewwál (30th August), he came to the house of a sister of his in the city, and knocked at the door for them. They opened the door to him, but found him thrown down of himself on to the ground. They carried him and ١١٨

entered the house with him, when he made signs with his hand to a bedstead, and they placed him thereon. He passed the night with them stretched out on that bedstead, where he proved to be dead in the morning, though it was also said that he died in the early part of the day itself. He was buried towards the close of the Saturday in the cemetery at the Qurtub gate, and not far from the gate itself. A large concourse of the inhabitants of Zebíd were at his interment, which was attended also by the governor of Zebíd and its chief men. He had not been unwell before that night, though God knows best. May God, who be extolled, have mercy on him.

On Sunday the 9th of Dhú'l-Qa'da (14th September) the 'Emír Shihábu'd-Dín 'Aḥmed son of 'Aliyy son of Shems came to court at Ta'izz from the Mikhláf, and on the 15th of that month the divinely aided banner of pilgrimage proceeded towards Mekka the Venerated, while the 'Emír Bahá'u'd-Dín the Shemsite was made governor of Qaḥriyya and Maqṣariyya on Friday the 14th of the same. He set out on his journey from Zebíd towards the said districts on Thursday, 12th Dhú'l-Ḥijja (16th October). He engaged in a fight with the Maqáṣira tribesmen, killed about twenty of them, took a number of other prisoners, and pillaged a large quantity of their cattle.

On the 4th of Dhú'l-Ḥijja (8th October) a Jew professed 'Islám in the city of Zebíd, his public profession taking place in the
111 'Eshrefiyya college in the presence of the judge Muwaffaqu'd-Dín 'Aliyy son of 'Ebú-Bekr the Náshirite, the magistrate at that time in Zebíd. The judge gave him a dress of honour, and afterwards the 'Emír 'Izzu'd-Dín Hiba son of Muḥammed the
f. 338a Fakhrite gave him also a dress, he being then governor of Zebíd.

In the middle decade of Dhú'l-Ḥijja (17–26th October) wheat was exhausted in the city of Zebíd, as bread, grain, or flour, and it remained so for about eight days; it then began to collect, and the price moderated to a degree of perfect cheapness, thanks be to God.

In the year A.H. 796 (A.D. 1393–4) the Ma'áziba tribesmen made a predatory incursion in the direction of 'Ewshej on the

5th of Muḥarrem (10th November, 1393), and their return took place on the 7th. But the people of the vale of Zebíd laid wait for them in the roads by which they were accustomed to pass, and they met hostilely on the border of the people of Herema.[1523] They were thirteen horsemen, and they killed of these one horseman named Músá son of 'Ales, who was one of their grandees and one of their chieftains. They captured his horse, together with one more; and they entered into Zebíd on the 8th of the month with the head and the two horses. The collector gave them robes of honour and made them a present of a large sum of money.

At this date the Sultan proceeded from Ta'izz to the capital f. 338b
city of Zebíd, which he entered on Sunday the 11th of Muḥarrem (16th November), staying at the palace in the garden of the level watercourse for some days, and then went to the pavilion 1v.
of the palace Dáru'n-Naṣr at the upper sandhill.[1524]

At the end of the month was murdered the 'Emír Shihábu'd-Dín Mithqál, who was governor in the district of Qar'ad[1525]; he was slain by the people of his town through a piece of knavery, for he was a munificent, acute, well-conducted governor. May God, who be extolled, have mercy on him. Again, on the 30th of the said month of Muḥarrem was slain the scribe 'Isḥáq son of Muḥammed son of 'Isḥáq. His murder occurred in the city of Ḥarad; and they who killed him were a party of the troops and of the Benú-Seba'. He was a bad man with a very foul tongue. May God forgive him.

On the 18th of Safer (23rd December) died the noble princess, the lady of the most illustrious eunuch Jemálu'd-Dín Mu'attib son of 'Abdu'lláh the 'Eshrefite. She was the mother of the children of our lord the Sultan Melik 'Eshref, whose lifetime may God prolong. Her demise occurred in the pavilion of the palace Dáru'n-Naṣr, and she was buried in the early morning of Wednesday the 19th of Safer (24th December) in the mausoleum there which is known by her name, and is to the east of the mausoleum of the righteous Sheykh Zeynu'd-Dín Ṭalḥa son of 'Ísá Hettár.

On the day of her death the Intimate [1526] came to court from Kedrá' ; and in the night before her demise and on the day of her interment there was a very heavy rain, general over the whole country. Recitations of the Qur'án over her were continued for
١٧١ seven days; and when the seven were at an end, the Sultan instituted for the service of her tomb one hundred Qur'án reciters to chant it night and day, which they did for a month. He gave to all of them dresses of honour and remunerated them. He then appointed from among them twenty to be perpetual reciters, building for them there twenty rooms to be inhabited by them. There came over him a great gloom and violent regret ; and he slaughtered over her grave on the day of her death a number of head of camels and oxen, making away also with numerous (other) dumb beasts.

She was a woman who did much good. She wrought by the hand of others many deeds commanded by God, besides what works of beneficence she did openly. She was the mother of four of his male issue, who are 'Abdu'r-Raḥmán Fá'iz, 'Aḥmed
f. 339ᵃ Náṣir, 'Abbás 'Afḍal, and 'Aliyy Mujáhid. To her are owing, among religious monuments, the Mu'attibiyya college in the Wáṣiṭa quarter of the city of Ta'izz, in which there are a precentor, a mu'edhdhin, a sexton, a professor with students, and a teacher with orphans who learn to read and recite the Qur'án ; hers, too, are a number of drinking-fountains in the valley-bottoms of roads, to which come to drink the outgoing and incoming morning and evening cattle with their pastors. She used to give orders to repair the roads, the staired ways,[1527] the steep hillside paths, and whatever is detrimental to passers-by, such as trees and the like. A number of poets composed
١٧٢ elegies on her, and among them the jurist Muwaffaqu'd-Dín 'Aliyy son of Muḥammed the Náshirite, the jurist Jemálu'd-Dín Muḥammed son of 'Aliyy the pastor, the jurist Raḍiyyu'd-Dín 'Ebú-Bekr son of 'Abdu'lláh the Hebírite, the jurist Sherefu'd-Dín 'Ismá'íl son of 'Ebú-Bekr the Qur'án reciter, and others besides them from among the eloquent men of talent. There is not in my mind at this moment any fragment of their poems,

but I have written down a poem that I indited at the time, and I give it here as a stop-gap to prevent disappointment. It begins thus :—

" *Constrain thyself to patience, and lament not over the calamity of the epoch, but accept the great affliction with lauds and with fortitude*" (and 35 other distichs). (f. 339')

Thus hath said 'Aliyy son of Ḥasan the Khazrejite, with whom may God deal according to His grace: "And when a week had passed away after the death of that illustrious lady, there died the august princess, the lady of Ḥáfidh, and daughter of our Lord the Sultan Melik Mujáhid, whose soul in heaven may God sanctify." f. 340a

The Sultan Melik 'Eshref remained after the death of his spouse aforesaid for a whole month in his pavilion at the Dáru'n-Naṣr palace, neither going in nor coming out, save in the middle of the night to the mausoleum of the deceased lady to recite what he was enabled to do from the Qur'án, and then return.

And when it was Wednesday (21st January, 1394) the 18th of the former Rebí' the Sultan moved away from Dáru'n-Naṣr to the principal palace of the Sultans in Zebíd. And at this date did the Sultan take to wife the illustrious princess, the lady of the eunuch Jemálu'd-Dín Merján the 'Eshrefite. And the Sultan remained a whole month in the city of Zebíd. ١٧٣

And in the end of this month, the former Rebí', the blessed banner of pilgrimage arrived from Mekka the Venerated and reached the city of Zebíd. Then, after a while, the Sultan moved to the Ṣaláḥiyy palace,[1528] remained there some days, and then came back to the great palace[1529] when the 8th of the latter Rebí' was gone by (6th February). When the 16th of that month (14th) was come, the Sultan carried out a foray with the troops into the country of the Ma'áziba tribe. Their spies used never to be absent from the city. So when the Sultan resolved to invade them, their spies brought them the tidings,

f. 340b and they moved away in flight. Thus he could not overtake any of them, except such as did not understand the thing. Some of them were killed and the rest escaped. Then the troops pillaged their villages and hamlets, for they had not taken anything with them at their departure, excepting their cattle only. The Sultan and the troops remained in their country one day, and then returned to the city, which he entered
1vf on the 17th of the latter Rebí' (15th February), resolved to come back against them and pitch a camp against them.

He remained in Zebíd the rest of the 17th, the 18th, and the 19th, completing the appliances of warfare and enquiring into its apparatus. On the 20th (18th February) he went forth with a well-appointed force, and pitched his camp in the village known as the House of the Jurist the son of 'Ujeyl (Beytu'l-Faqíhi 'bni 'Ujeyl, "Beit-el-Fakih" of maps).[1530] He sent the treasurer to Zebíd, commanding him to load and bring out a hundred thousand ducats in treasure, and all the coats-of-mail, jerkins, and helmets that he could lay his hands on in Zebíd. So the treasurer went to Zebíd with all diligence, loaded, and brought all that had been demanded of him. When the treasurer had joined him, he marched from Beytu'l-Faqíhi 'bni 'Ujeyl with the whole of his divinely aided troops, the cavalry being then six hundred in full panoply, and the infantry one thousand eight hundred bows, besides the shieldsmen of the police force.

He pitched his camp against the slaves of the Ḥaneka (village),[1531] his headquarters being in the village known as the House of the Camel-Slaughterers (Beytu'l-'Uqqár).[1532] The slaves fled from their village, which the troops pillaged utterly. And when it was the third day after his arrival among them, he mounted with his divinely aided forces, and marched with them, accompanied by two sets of kettledrums, with pandean
1v0 pipes, and with the standard of the Commander of the Believers, 'Aliyy son of 'Ebú-Ṭálib, as well as with his own divinely aided banner, so penetrating into the country of the slaves, who had already sent out scouts of their own. So when they heard

of the Sultan's having mounted, as well as the troops, they decamped with their women and children, as also their cattle, and there was not to be found in the whole insurrection a single one of them. The troops then pillaged their hamlet, and the Sultan returned to his divinely aided camp.

During the space of the Sultan's stay in the camp aforesaid, the Sheykhs of the tribe of the Archers (Rumát) came to the Sultan's court, bringing with them whatever horses they possessed, these being at the time thirteen horses. The Sheykhs f. 341a
of the Zeydiyya (clan or sect) came also with the horses they had. The Sultan gave them others in exchange, and ordered that there should be written out for them a charter for the alleviation of the taxes of the Ḍáḥi (district); so they went back to their hamlet rejoicing. As the stay of the Sultan in his camp continued, the slaves sent in all the horses they had with them, the total thereof being twenty-one. And the extent of the Sultan's stay in Beytu'l-'Uqqár was twelve days.

At the end of the month of the latter Rebí' aforesaid (February) the 'Emír Bahá'u'd-Dín the Shemsite attacked the ١٧١
Maqáṣira clan, killing of them about thirty individuals, whose heads he took off and sent them to the Sultan. They reached him while he was yet in his aforementioned camp.

On the 1st of the month of the former Jumádá (1st March) the Sultan moved away from the said camp to the city of Kedrá', thence proceeding to Mehjem, where he was joined by the 'Emír Bahá'u'd-Dín the Shemsite, by 'Ajlán son of Helís, by his brother 'Ísá, and by Núru'd-Dín of Ṣan'á'. Now the Dhebá'iḥ (clan) and the (clan of) Persians (Furs) of Ḥarír,[1533] the Ḥarír of the Ḥuneysh, were (dependent) on Mehjem. So the Sultan remained at Mehjem about ten days, and distributed to the troops about fifty thousand ducats. The Shemsite presented the horses of the Arabian tribesmen of the Surdud districts, of the Benú-Ḥufayṣ, the Benú-'Ubeyda, the people of Duweyra, and the Benú-Zeyd, about forty head in all. Those who had taken spoil, too, gave up six horses.

The Sultan after that moved on to Maḥálib, where the judge

Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the 'Alewite joined him, as also the 'Emír Seyfu'd-Dín Qaysún. So the Sultan made his entry into Maḥálib with a very large force. The judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed
١٧٧ the 'Alewite offered as a present of hospitality what he could bring forward; and with the offer of hospitality he presented ten thousand ducats, as also twenty-two head of horses of generous race, and rich silk stuffs to the value of two thousand ducats.

The troops of Ḥaraḍ also joined, having with them twenty head of horses of race. The Sultan gave orders to the wezír to mount and proceed to the country of the Leader (Qá'id),[1534]
f. 341b and bring him to court. So he rode to Manṣúra and met the Qá'id 'Ebú-Bekr son of 'Aḥmed son of 'Aliyy, whom he brought to court with his brother and his paternal uncle. They entered the presence of the Sultan, who assured them of his protection, made them at home with himself, gave them dresses of honour, confirmed them in their former state, and they went back to their own country under the warrant of the Sultan. The Qá'id 'Ebú-Bekr then sent thirty head of horses. Afterwards, the Sultan mounted one day with his troops to the country of the Qá'id, at which the Qá'id felt alarmed and ordered his men to saddle. They saddled and mounted. The Sultan became informed of their having collected together, and advanced towards them. The Qá'id came to meet him, and the Sultan arrested him. He then entered Manṣúra, where his heralds proclaimed safeguard, and no one stretched forth his hand to take a single thing in any one instance. The Sultan stayed
١٧٨ in Manṣúra until the latter part of the day, when he returned to Maḥálib, having the Qá'id with him in fetters. He demanded of him his horses; and he caused horses to [be] produced to the number of a hundred and twelve head, as well as twenty-six coats of mail. The Sultan then set him at liberty, after he had engaged to give up the remainder of the horses he possessed.

An edict of the Sultan was published demanding the horses of the Arabian tribesmen of the district. The people of Summ [1535]

produced twenty-nine head, the Sheykh of the Wá'idhát[1536] sixteen head, the lord of Jázán[1537] six head. During the interval of his stay at Maḥálib he installed the judge Jemálu'd-Dín Muḥammed son of 'Umer son of Shukeyl as collector.

On the 25th of the former Jumádá (25th March) died the 'Emír 'Izzu'd-Dín Hiba son of 'Ebú-Bekr Fakhr son of Yúsuf son of Manṣúr, who was then governor of Zebíd, and was buried on the 26th of the same month. When the Sultan became informed of his decease, he appointed to be governor the son of his paternal uncle, Nejmu'd-Dín Muḥammed son of 'Ibráhím son of Muḥammed Sheref son of Yúsuf son of Manṣúr, who followed the line of conduct pursued by his paternal cousin.

On that 26th day of the month of the former Jumádá, towards its close, the Qureyshite tribesmen of the vale of Rima' made a foray on the Ma'áziba tribesmen of the clan Benú-Beshir as far as the date-plantations of Mudebbi. For news had reached the Qureyshite people that the Ma'áziba had fled ; ٦٧ب
whereas this was not true, but, on the contrary, they were in a most complete state of concentration. When intelligence reached them of the raid by the Qureyshite people against them, they sallied out in their direction. The Qureyshites retreated at the close of the day, and there were slain of them about twelve men, four horses being seized and two killed. f. 342ᵛ
They also captured four riding-camels. And on the 30th of the former Jumádá (26th March, 1394) the Ma'áziba made a foray against Feshál with an immense force ; but the people of Feshál broke them, drove them back, took from them two seamen,[1538] and wounded a number of them.

On Friday the 1st of the latter Jumádá (27th March) the Sheykh Naháriyy son of 'Ísá the 'Esh'arite, Sheykh of the Benu-Dureyhim clan, was murdered. He was killed by the sons of 'Aliyy son of the Foreigner, in revenge for their father.[1539] There was killed with him also the Sheykh 'Aliyy son of Juheyṣ the 'Esh'arite, whom a party of the Málikites[1540] slew in retaliation for a man of their clan killed by a party of the slaves of the 'Esh'arites.

In the interval of the stay of the Sultan in Maḥálib an august decree was issued for the writing out of letters-patent for the alleviation of the assessed taxes in favour of the inhabitants
٦٨٠ of the Ḍáḥi district, for he had an inclination towards the people. And one day he mounted, with his divinely aided troops, and went to the frontiers of the castle of Menábir. The troops pillaged the people of that district most thoroughly, and burnt some of their villages. The Sultan returned to Maḥálib at the close of the same day. The extent of his stay in Maḥálib was a month and three days. The Sultan then came back from Maḥálib to the cantons of the vale of Surdud, his entry into Beyt-Ḥuseyn occurring on Friday the 22nd of the latter Jumádá (17th April). He remained there one night, marched towards Mehjem, and entered it on the 23rd (18th April).

He remained in Mehjem three days, and wrote for the peasantry a charter for the alleviation of the assessed taxes, annexing the district to the 'Emír Bahá'u'd-Dín the Shemsite. He then journeyed to go to Zebíd, which he entered on Thursday the 28th of the month (23rd April) with an imposing array of about five hundred fully equipped horsemen, about three thousand infantry men, and before him the horses that he had taken from the marauding Arabian tribesmen, these being two hundred and ninety-six head, some of them having perished on the road. He came into the city of Zebíd at the date specified above with a grand display, so that it was a day to be seen.

On the 1st of the month of Rejeb (25th April), it being a 'Saturday, the first of the Saturdays at the date-groves, the
٦٨١ Sultan passed the day at the palace Dáru's-Surúr,[1541] as also the Sunday and the Monday. He then moved to Dáru'n-Naṣr, where he stayed the Tuesday and Wednesday, entering Zebíd on Thursday, and performing his noontide congregational devotions of Friday in the cathedral mosque of Zebíd on the
f. 342° 7th (1st May). The second Saturday passed similarly, and he performed his Friday devotions of the 14th (8th May) in the cathedral of Zebíd.

On the 20th of Rejeb (14th May) a letter arrived from Mekka the Venerated giving the news about Timur-Lenk [1542] the Turkish prince, together with such tidings as had reached them. They mentioned respecting Timur-Lenk that the scouts of his army had come to Baghdád on the 17th of Shewwál in the year 795 (25th August, 1393), and that, so soon as the scouts of his army arrived, as we have said, the lord of Baghdád, the son of 'Uweys,[1543] had tucked up his skirts,[1544] had loaded as much as he was able to load of that which he had treasured up, and had issued forth with two thousand horsemen to go to Egypt. That when the 20th of that same Shewwál (28th August) was come, the prince Timurlenj (Timur-Lenk) had arrived with his troops and his levies in Baghdád, which he had pillaged, and the inhabitants of which he had massacred with great slaughter. That he had stayed therein four months, from the 20th of Shewwál, 795 (28th August), until after the middle of Ṣafer, 796 (20th December, 1393), issuing forth from Baghdád in the latter days of Ṣafer (December, 1393), after leaving therein ٦٨٢
an 'Emír, with whom he also left five thousand horsemen. That his troops were an immense army, in the camp of which a man on foot could journey for twelve days, and the most part of them blasphemers.[1545] They recounted, furthermore, that among those troops were thirty thousand man-eaters [1546]; and that these, when night approached, were put into an enclosure, guards being placed to keep watch over them, lest they should come forth against any of the people and cause them sufferings. And when the prince Timurlenj went away from Baghdád, as we have related, he marched towards Syria, though it is said that he attacked Hádirín [1547] and Sús,[1548] giving up the inhabitants thereof to indiscriminate slaughter. But God knows best.

But with respect to what happened to the son of 'Uweys.[1549] When he directed his steps to Egypt, Berqúq [1550] came forth to him, met him, showed him honour, and treated him with kindness. His arrival at Cairo took place in the month of the latter Rebí' (January, 1394), and Berqúq went forth from Egypt with an immense army, innumerable. This was because he left

not in Egypt one single 'Emír, or soldier, or legist, or devotee, but all marched with him. The whole of the Arabian tribesmen of Syria, too, marched with him, the Benú-Muhenna'[1551] and others besides them. The Be'-'l-Ḥuráfish[1552] also marched with him. And the son of 'Uweys journeyed with him, and they all journeyed together to Damascus. And they sent to the lord
٦٨٣ of the Romans[1553] (the Ottoman Sultan Báyezíd) that he should join them in person, as they hoped that God would aid them.

The writer of the letter that had come from Mekka the Venerated recounted that a letter had reached them from Medína the Sacred, written by one of the sojourners[1554] there to one of the sojourners in Mekka, in which it was said that the lieutenant-governor of Aleppo had received information that the prince Timurlenj had sent the advance-guard of his army,
I. 343a thirty thousand strong, towards Syria. That when the governor of Aleppo heard of this he had collected his forces, and such of the Arabian tribesmen as he had been able, the Benú-Muhenna' and others besides, and had marched with the whole of these against them. That when the two forces met, the followers of Timurlenj had been defeated, an immense slaughter of them had ensued, and they had gone back to him routed. That God had sent destruction upon them, so that the greater portion of them had perished.

Up to the present date (of the history), which is the close of the year 796 (October, 1394), intelligence has not reached us about Berqúq and those who may have joined him from the levies of Syria, of the Romans, of Babylonia, and others besides these. News of them will come, however, if God so will.

And on Saturday the 22nd of Rejeb in this year A.H. 796 (16th May, A.D. 1394) died our lord Melik Fá'iz, son of our lord the Sultan Melik 'Eshref, who was the eldest of his sons. He was wise, possessed of deliberation and gravity; may God, who be extolled, have mercy on him. He was buried by the side of his mother in the mausoleum spoken of, and his burial was attended by the whole of the people of Zebíd, according
٦٨٤ to the variety of their stations in life, and by all the troops.

There were slaughtered over his grave a number of quadrupeds; and the recitations of the Qur'án over him lasted seven days, terminating with the 30th of the afore-mentioned month of Rejeb (24th May).

On Monday the 1st of Sha'bán (25th May) the Sultan went down to the date-groves and stayed there according to his usual custom. On Thursday the 11th (4th June) he named the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed the 'Alewite to the collectorship of taxes, and also to that of the canonically legal customs-dues, leaving the collectorship of domain rights with the judge 'Afífu'd-Dín 'Abdu'lláh son of Muḥammed the Skinner. The Sultan proceeded to the seaside on the 16th of the month (9th June), and the wezír, the judge Shihábu'd-Dín ('Aḥmed son of 'Umer son of Mu'aybid), proceeded to Zebíd on Wednesday the 17th (10th June), remained there three days, and journeyed late on the Friday, 19th (12th June), towards the northern cantons. He took up his residence in Maḥálib, where he repaired the palace of the place, thereby giving the whole district a new sense of prosperity.

On the 20th of Sha'bán (13th June) the Sultan came up from the seaside to the date-groves, and thence to Zebíd on the 21st (14th June). He proceeded towards Ta'izz on Wednesday the 24th (17th June), entering it on the 28th of the month (21st June). He made ready for the performance of the month's fast of Ramaḍán, and caused the quarter of the Dáru'n-Naṣr[1555] palace to be vacated for its occupation by the jurists, the judges, the 'emírs, the wezírs, and whoever was accustomed to be present in his hall of audience for the purpose of night service (Teshfí')[1556] in the month of Ramaḍán, according to custom; may God keep him. f. 343' ٦٨٥

Those who were present in his audience chamber in the month of Ramaḍán used to dispute on the relative superiority of the fresh ripe dates and the grapes, as to which of the two had the advantage over its competitor. The unanimous award was given for the pre-eminence of the fresh ripe dates over the grapes. They who sustained the thesis of the superiority of

the fresh ripe dates over the grapes were the legists and 'emírs of the low and hot western seaboard of the Tihámа, while those who argued for the pre-eminence of grapes over fresh ripe dates were the legists and 'emírs of the hill-country. These men of the mountains entrusted their case to the jurist Ṣafiyyu'd-Dín 'Aḥmed son of Músá of Ta'izz and of the Sháfi'iyy school, who was a profound, scrutinizing, investigating, argumentative legist; while they of the low country gave their case to the jurist Sherefu'd-Dín 'Ismá'íl son of 'Ebú-Bekr son of 'Abdu'lláh the Ḥuseynite and professed Qur'án-reciter, who was ablaze with sharpness of mind. There used to be present at these encounters the canon-law justice, the judge 'Afífu'd-Dín 'Abdu'lláh son of Muḥammed son of 'Abdu'lláh the Náshirite, who was the most perfect of the men of his time, for whom no compeer could be
١٨١ found, and who was the best entitled of mankind to the dictum of 'Ebú-Tayyib Mutenebbi', when he says:

"*A judge who, when two cases are found mutually intervolved, forms an opinion that would separate water from milk;*
Who speaks the truth, even when it contains what he may be injured by, and in whom are found combined the two conditions, secret and public (honesty)."

On Wednesday the 9th of Ramaḍán (10th June) a woman from among the Jews embraced 'Islám, entering into the religion of the Truth, forswearing all creeds dissident from 'Islám. Her husband was an Israelite, and the judge of the sanctified canon law made it obligatory on him to repay her dower, which was a just debt owing by him. He repaid it, therefore, in the court of law, and the judge pronounced a divorce *a vinculo matrimonii* henceforth between the two, unless he also should embrace 'Islám. God is almighty in that which He wills.

At that date, too, the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Sunbulite proceeded as governor to 'Ebyen, the 'Emír Bahá'u'd-Dín Bahádir the Laṭífite being removed therefrom.

And on the 24th of Ramaḍán (25th June, 1394) there arrived at court the jurist, the most erudite protojurist, the very illustrious judge, Mejdu'd-Dín Muḥammed son of Ya'qúb of Shíráz (in Persia),[1557] coming from the fortified frontier station (of 'Aden) by supreme command. When he reached the august court the Sultan showed honour and kindness to him, setting f. 344[a] him in a station worthy of his condition. He sent to him ٦٨٧ immediately four thousand newly coined dirhem pieces of silver as a gift of hospitable welcome, having already despatched to him at 'Aden an outlay of four thousand dirhems for provisions and outfit there in order to his coming to him. He never ceased to dwell near him in honour and consideration, while the people profited by him largely. He was, in his generation, the Sheykh (*facile princeps*) in apostolic tradition, in syntax, in lexicology, history, and jurisprudence, besides being a very advanced student in all besides these. He was the author of instructive literary works, and he commented the "Comprehensive Collection of True Tradition" ('El-Jámi'u's-Ṣaḥíḥ) of the Bukhárite by a very profitable commentary.

The Sultan's performance of the fast of Ramaḍán this year (796) took place in the flourishing capital city of Thu'bát. The 'Emír Bahá'u'd-Dín Bahádir the Laṭífite arrived at the court of the Sultan from the city of 'Ebyen, his arrival occurring on the 26th of Ramaḍán (19th July). On the 27th arrived the Sheríf Shemsu'd-Dín 'Aliyy son of Qásim, lord of Jehrán, with about thirty horsemen, all desirous of taking service in the Sultan's court. The Sultan received them with honour and kindness, as was his usual custom; may God have mercy ٦٨٨ on him.

The Sultan held the festival of the termination of the month's fast (23rd July) at the prosperous Thu'bát. His son Melik Náṣir [1558] mounted and rode with the whole of the divinely aided troops as substitute for his father, and performed the service of worship in the open-air place of worship special to the festivals, after having reviewed the troops in the august parade-ground as was their custom; and it was a day to be seen.

And in the said month of Ramaḍán the Sultan, may God, who be extolled, have mercy on him, commanded a party of the professional Qur'án reciters to assemble in the blessed mausoleum, the mausoleum of our lady the princess of Mu'attib, may God shield all of them with His mercy. He also commanded that there should be set out a sumptuous repast every night of the month, at which should be present the reciters, as also the permanent chaplains of the said mausoleum, and of the mausoleum of our lord Melik Fá'iz. They were twenty-four Qur'án reciters; and he gave as a dress of honour to each individual among them half a piece of white linen and a whole web of crude stuff. He ordered, furthermore, for each one of them forty pieces of silver, a quarter bushel of corn, and a quarter bushel of dried dates. He also placed thirty head of cows at their service, so that their milk should be given to the said reciters and to those in the same category, such as
١٨٦ mu'edhdhins, Surádáliyya [1559] men, and others.

f. 344ᵇ On the 19th of Shewwál (11th August) there came on, in the city of Ta'izz, and in its environs, a shower of rain with thunder and lightning, which latter struck a party of men, of whom four individuals died at the instant; so much so that it was said that one of them was at that moment crying out the summons to worship; that is, the lightning struck him as he was in the act and course of calling out the summons, so that he did not finish the word in which he was engaged.

On the 29th of Shewwál in this year 796 (21st August, 1394) the banner of pilgrimage set out for Mekka the Venerated from the city of Zebíd. At the same date the 'Emír Bahá'u'd-Dín Bahádir the Laṭífite was appointed feudal lord of Ḥarad, and he proceeded thitherwards on the 1st of Dhú'l-Qa'da.

On the 20th of this latter (13th September) the judge Shihábu'd-Dín 'Aḥmed son of 'Umer son of Mu'aybid mounted from the city of Maḥálib to demand from the Qá'id the tax that was due from him. He refused to deliver what had been assessed against him, and sallied forth with his troops to encounter the wezír. The wezír commanded the forces to

engage him, and the Qá'id was routed most completely. The forces then entered into his town where he was, and which is named Manṣúra.[1560] They pillaged it most severely, leaving nothing for the Qá'id or for any other than him. They took possession of the remainder of his horses found in his stable. ٦٩٠ A wound, too, was inflicted on him, and he fled from the town, forsaking it. The wezír appointed as governor of the town a certain one of his brothers, and set in order the affairs of the people. He remained therein some days; and a letter came in from the Qá'id offering to deliver over what was due from him, and asking for an amnesty for himself, as also for the whole of the people of his country. This was complied with, and he returned to his town and resided there.

On the 24th of Dhú'l-Qa'da in this year 796 (17th September) the Qureyshiyya men and the 'Esh'ariyya tribesmen of the vale of Rima' made a raid upon the Ma'áziba, and killed of them about thirty men, as was related to me by a man from among them. The total of those whose heads were cut off, of the Ma'áziba tribesmen, in this expedition, was sixteen heads. They went up with them to the Sultan, and he gave them robes of honour, bestowing on them also presents of money.

On the 11th of Dhú'l-Ḥijja (6th October) the Ma'áziba tribesmen carried out a foray upon the cattle of the people of the vale of Zebíd in the district of Ḥáza,[1561] and they carried off as plunder a great number of oxen and other beasts, as the people f. 345ᵛ were busied about the festival (of sacrifices). So the 'Esh'ariyy men, with the divinely aided troops from Feshál, made an inroad upon the Ma'áziba tribe immediately after their incursion into the vale of Zebíd; and they pillaged them of a goodly amount of property. The Ma'áziba set out in quest of them, ٦٩١ but failed to recover their property.

In the last decade of Dhú'l-Ḥijja (15th–25th October) a missive appeared from the Sultan commanding in a very pressing manner the return of the wezír from Maḥálib. He set out from Maḥálib on the 27th of the month (22nd October), leaving there one of his brothers, Sheref 'Ebu'l-Qásim son of

'Umer son of Mu'aybid, and he left the other, 'Ismá'íl son of 'Umer son of Mu'aybid, at Mehjem. He arrived at Zebíd on Monday, the last day of Dhú'l-Ḥijja (26th October).

In this year A.H. 796 there occurred shocks of earthquake in the village of Mewza' and its environs, successive shocks, about forty shocks in one single day. These took place in the former and latter months of Jumádá (March and April). The jurist 'Ebú-Bekr son of Suleymán of 'Uṣáb informed me as of his own witnessing, not as a relation from another than himself; but God knows best.

In the year A.H. 797 (A.D. 1394–5) the wezír proceeded from the capital city of Zebíd to the court of the Sultan in all safety. The Sulṭan received him graciously, and ordered out the whole of the troops to meet him. Our lord Melik Náṣir went forth
٦٩٢ also to meet him, as an honour to him, and as a mark of great consideration. When he arrived at the august court the Sultan gave him a grand reception, clothed him with a magnificent robe of honour, had a she-mule with a neck-collar [1562] led out for him, and presented him with five thousand ducats.

The Sultan determined to go down to the western low sea-board, and his start from Ta'izz was on the 10th of Muḥarrem (5th November), his entry into Zebíd taking place on Monday the 14th of the month (9th November). When the Sultan had settled down in Zebíd he commanded the wezír to proceed and get in the revenues in the northern cantons. While he was getting himself ready for this, lo, intelligence arrived of the murder of the 'Emír Bahá'u'd-Dín the Laṭífite. They who killed him were the inhabitants of Ḥabshá',[1563] in the borders of Ḥaraḍ, and his murder was in the night before Wednesday the 16th (11th November), news of the misdeed reaching Zebíd
f. 345' on the Saturday the 19th (14th November). The wezír started on his journey on the 20th (15th November), and the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite was nominated in his stead, the 'Emír Seyfu'd-Dín Sinjer being appointed to Qaḥma in lieu of the son of the Sunbulite.

The wezír remained at Kedrá' for some days to put in order

the affairs of the peasantry there. He then sent on a certain day a party of treasury clerks to certain of the districts of the Archers tribe (Rumát). They refused to come in to him, and assaulted the treasury clerks. These treasury clerks came back and reported on their resistance. The wezír then ordered a ١١٣ party of the forces to make a raid on them. These set out towards them, and they issued forth against these. The captain over the troops was the 'Emír Seyfu'd-Dín Qaysún, who was followed by the 'Emír Fakhru'd-Dín 'Ebú-Bekr, son of the Sunbulite. They engaged the Arabian tribesmen, and killed of them thirty men and odd, men of renown among them. They pillaged them also unsparingly; for the troops had taken them by surprise in a state of unpreparedness. Seventeen or eighteen heads were cut off from the slain, and four individuals of their magnates were taken prisoners. Later on, envoys came from them to the wezír to ask for an amnesty, and to offer to pay something on account of what was due from them as rights of the Sultan. The wezír complied with this, set free the captives, gave them dresses of honour, and made them take an oath to conduct themselves obediently, forsaking rebellion.

And when Saturday the 4th of Ṣafer (28th November) was come, the Sultan issued orders to the troops to prepare themselves for an expedition against the country of the Ma'áziba tribe. He sent also to the wezír, commanding him to join him with the troops under him at dawn of Sunday the 5th (29th November). The Sultan went forth from Zebíd in the latter part of the day on Saturday, not one of the Arabian tribesmen ١١٤ being aware of his departure. The wezír, too, set out with those under his command. But the Ma'áziba tribesmen had already taken their departure from their localities, out of fear of the Sultan, and had entered into the country of the Ḥajeba and Benú-'Abbás clans at a place called Redem [1564] (with *e* vowels to the undotted *r* and *d*). The wezír came upon them first, and they offered a strenuous opposition to him, fleeing then with their cattle to the canton, in which the Sultan caught them, as they had imagined that the Sultan would not push his foray so

far as this spot, on account of its distance from him. They had no information until the troops were close upon them and took the whole of their cattle as spoil. The combat was severe for a good hour, and there were killed of the Arabian tribesmen during that hour of combat a whole section, the crossbow bolts[1565] doing great execution. They broke their ranks after slaughter had become rife among them, and wounds were generally diffused. It is said that they who were slain on that
f. 346a day were considerably more than a hundred. Some of their children and some of their women were killed by the crossbow bolts. They were plundered unmercifully. This engagement took place on Sunday the 5th of Ṣafer in the year 797 (29th November, 1394), and the Sultan returned to Zebíd on Monday the 6th of that month (30th November). The wezír, too, came back in the suite of the Sultan's august stirrup to Zebíd,
190 whence he returned towards the northern cantons. His departure took place in the night before Wednesday the 8th of Ṣafer (2nd December), and he remained at Kedrá' some days, after which he proceeded pushing on to the vale of Sihám. Notice was given concerning the Maqáṣira clan that a multitude of them had spread over the vale of Sihám in great numbers. The wezír went against them and arrested a body of them, bringing them into Kedrá' with him. He there gave orders for the execution of such among them as were known to be marauders. These were sixteen men in number; and he sent their heads, as also the rest of the prisoners, to the court of the Sultan at Zebíd. Together with them he sent a goodly treasure; and the whole of these events occurred during the last decade of the month of Ṣafer in this year 797 (14th–23rd December, 1394).

During this said month of Ṣafer, the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir of 'Aden was installed in the office of governor of that frontier stronghold in lieu of the 'Emír Shemsu'd-Dín 'Aliyy son of Muḥammed son of Ḥassán, while this son of Ḥassán aforesaid was made inspector there in place of Jemál the Shuteyrite, and Jemál the Shuteyrite proceeded to Shaḥr as inspector there.

In the latter part of Wednesday the 30th of Ṣafer (23rd December) the Sultan went forth on an expedition from Zebíd to the country of the Ma'áziba tribe, and killed of them fourteen men, the troops pillaging their cattle unmercifully. The Sultan and the troops remained in their country during Thursday the 1st of the former Rebí' (24th December), as also the Friday, returning to Zebíd on the Saturday, 3rd of the former Rebí' (26th December), God-sustained and God-aided. There came with him the 'Emír Bahá'u'd-Dín the Shemsite, and his entry into Zebíd was made with a goodly force of horse and foot. ٦٩٦

On Wednesday the 7th of the former Rebí' (30th December) the august cavalcade proceeded to Siryáqús, the whole of the troops following. On this day was built the eastern bridge that is to the south of the garden of the level watercourse, for the road to Zerebiyya and Mürshidiyya,[1566] and there had not been in this place any bridge whatever before that date. He who gave orders for its construction was the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim, who was at the time collector in the vale of Zebíd. f. 346b

The Sultan's return from Siryáqús took place on Sunday, the 11th of the former Rebí' (3rd January, 1395) [one or more lines omitted] . . . . . for the chase of wild asses,[1567] and he took of them on Monday the 26th of the former Rebí' (18th January) six head, or, it was said, seven head. He remained there the Tuesday, and entered Zebíd on Wednesday the 28th of that month (20th January).

On Saturday the 1st of the latter Rebí' (23rd January) Sinjer made a raid against the Ma'áziba tribesmen, and killed a number of them, among whom was a man named 'Ibráhím son of Merkúz, one of their most cunning rogues. Eight heads were cut off from the slain and were sent to Zebíd. The 'Emír Bedru'd-Dín Muḥammed son of 'Aliyy son of Shems, too, made a foray against the Ma'áziba tribesmen on the Tuesday, 4th of the latter Rebí' (26th January), when the troops carried off their cattle, and then occupied themselves unremittingly with regaining their quarters with what they had carried off. The ٦٩٧

horsemen of the Arabian tribes now assembled and went forth on their traces, as the troops were scattered. They came up with the 'Emír Bedru'd-Dín and a party of horse and foot soldiers. The enemy enveloped these on every side. The 'Emír and those with him fought with determination until the horsemen were worn out, and not one of the troops came to him. So his horse came to a standstill with him and he was slain. With him were killed also Ḥamza son of 'Enif, and 'Aliyy son of Muḥammed son of 'Enif, one slave-guardsman of the troops, and eleven men of the infantry, at the date aforesaid. The Sultan then detached the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Laṭífite, with some of the household troops, and they took up their quarters in Feshál. The 'Emír Bedru'd-Dín Muḥammed son of 'Aliyy the Reymite was appointed governor of Feshál at the same date.

٦١٨ On Thursday the 5th of the former Jumádá (25th February) the judge Wejíhu'd-Dín 'Abdu'r-Raḥmán son of Muḥammed
f. 347ᵃ the 'Alewite came to court with a goodly treasure from Laḥj and 'Ebyen, for the Sultan had commissioned him to the collectorship of the revenues in that district. And in the night before Tuesday the 10th of the month (2nd March) the birth occurred of Melik Ṣáliḥ Ḥasan, son of our lord the Sultan Melik 'Eshref.

The wezír, the judge Shihábu'd-Dín, came to court from the northern cantons on the 16th of that month, the former Jumádá (8th March), bringing in with him a goodly treasure, as also forty odd head of horses. At this date the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Laṭífite carried out a foray from Feshál against the country of the Ma'áziba tribesmen. He killed a number of them, cut off nine of their heads, and brought the heads to the court of the Sultan on that same day.

On the 20th of the month (12th March) the Sultan proceeded to Siryáqús, where he took in the chase six wild asses again, returned to Zebíd on the 21st (13th March), and remained there until Thursday the 3rd of the latter Jumádá (23rd March). He then proceeded to the date-gardens, and thence to the

seaside, remaining there until Sunday the 6th (26th March). He then broke up from the seaside, and his re-entrance into Zebíd took place on the Monday, 7th of this month (27th March). He remained in Zebíd the Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, proceeding on the Sunday ٩٩٩
to superintend the work in his august estates in the districts of the vale of Zebíd, at Sheríju'l-Munqáz,[1568] at 'Ebú'z-Zewm, and at other places besides. He passed the night at the date-gardens, and re-entered Zebíd on Monday the 14th (3rd April).

On the 15th of that month (4th April) the Sheykh 'Ismá'íl son of 'Ibráhím of Jebret ordered a man, one of his dervishes, to be beaten with strokes of a scourge and to be expelled from the city of Zebíd for a reason requiring this. And on the 16th of the same month the Sheykh 'Ismá'íl son of 'Ibráhím of Jebret ordered Sheykh Ṣáliḥ of Mekka to be beaten, and he was beaten with strokes of scourges in a severe manner. The Sheykh 'Ismá'íl then asked permission of the Sultan to expel him from Yemen. He complied with the request, and issued his order to the governor of the city, and that magistrate sent him to the seaside, commanding his own subordinates to go with him on a voyage to a foreign land. As they were voyaging with him at sea when it was a day of high wind, the f. 347ᵇ
winds drove them out of their course, and cast them on the coast of Ḥudeyda,[1569] one of the coasts of the vale of Sihám, and there he remained in concealment.

On the 20th of the latter Jumádá (9th April) the Sultan gave orders to build the palace named the "Palace of Gold"[1570] in Zebíd, this being the southern pile of the palace of the Sultans. ٧٠٠
The Sultan occupied himself over the matter with extreme assiduity, and it was put out of hand in a very short time.

In the month of Rejeb (April–May) the Ma'áziba tribe made their peace entirely, and gave up whatever horses they possessed. The 'Emír Seyfu'd-Dín Sinjer, lord of Qaḥma, who brought them to court on Saturday the 3rd of that month (24th April), came in with a goodly force of horse and foot, bringing with

him nineteen head of horses. That day was the first Saturday of the customary Saturdays. And on Saturday the 24th of Rejeb (15th May) there came to court the great 'Emír, the Sheríf Ṣaláḥ son of 'Aliyy son of Muṭahher son of Muḥammed son of Muṭahher son of Yaḥyá, who surrendered to our lord the Sultan the castle of Dherwán.[1571] The Sultan clothed him with a robe of honour, made him gifts, and presented him with forty thousand pieces of silver.

The Sultan went down to the date-groves on the 2nd of Sha'bán (22nd May). He had already built the houses, and the trellises, and the stables. And the Sultan made for the inclosure of the court of the palace four gates, east, west, north, and south; and the inclosure surrounded the whole of the state paraphernalia of the Sultan, horses, mules, asses, elephants, and
v°1 other offices, such as the treasury, the furniture store, the tray store, the drinking vessels store, the saddlery store, and the kettledrum store. So the locality was beautiful therewith and acquired a perfect grace.

On Sunday the 10th of Sha'bán (30th May) the Sultan proceeded to the seaside, and remained there promenading and recreating himself until the latter part of the day on Tuesday the 19th of that month (8th June), when he broke up and went to the date-groves, remained there until Wednesday, and his re-entry into Zebíd took place on Thursday the 21st of the
f. 348a month (10th June). He sojourned in the new palace during the Thursday, the Friday, and the Saturday, proceeding to the capital city of Ta'izz on Sunday the 24th (13th June), and entering it on Thursday the 28th (17th June). The Sultan performed the fast of Ramaḍán of this said year 697 in the capital city of Ta'izz, he sojourning in the palace of the market-place, Dáru'l-Wa'd.

On the 11th of Ramaḍán there came to the court of the Sultan the 'Emír 'Imádu'd-Dín Yaḥyá son of 'Aḥmed the Sheríf, the Ḥimyerite, and the Sultan received him graciously. The people fasted twenty-nine days in the Ramaḍán of this year, and the Sultan commemorated the festival of the end of

the fast in the palace of the market-place (Dáru'l-Wa'd). When the days of the festival had run out, the 'Emír Bedru'd-Dín Muḥammed son of Ziyád the Kámilite proceeded to the frontier stronghold (of 'Aden), and there journeyed with him the Litter[1572] of the Fair (Maḥmilu'l-Mewsim). His departure ٧٠٢
from Ta'izz took place on Thursday the 4th of Shewwál (24th June).

On the nights before the 4th and 5th, the wezír detached troops from Maḥálib against the castle of Menábir, and ordered them to pitch their camp in the fort of Ḥasan. When the day broke he followed them with a goodly array of horse and foot; and he surrounded the castle on all sides. The troops blockaded it straitly; and when Tuesday was come (29th June) the people of the castle made their submission and offered to surrender it, begging for a full amnesty from the wezír. He granted the amnesty to them on the 9th of Shewwál (29th June). When they came to him he gave them dresses of honour and treated them kindly. They therefore brought down their children, their women, and their effects. There was in the castle a store of corn which they wished to bring down also; but the wezír bought it of them, took possession of the castle, and placed therein a garrison of troops to hold it.

On Thursday the 11th of Shewwál (1st July) the Sultan f. 348ᵇ
proceeded to Juwwa and remained there until Thursday the 18th (8th July). He then went up to Dumluwa on Friday the 19th (9th July). But in the interval of his stay at Juwwa tidings reached him that the Jaḥáfil tribesmen had made a raid there. The 'Emír Bedru'd-Dín Muḥammed son of Ziyád went out, therefore, against them with the troops of the Sultan ٧٠٣
that had come down with him, slew a party of them, cut off the heads of four of them, took four prisoners, and captured four head of horses. The Sultan remained in the environs of Dumluwa until the end of the month.

At the end of the said month of Shewwál 'Aliyy son of the Qá'id was killed, and his brother 'Abdu'lláh was made prisoner. The reason of this was that when the wezír proceeded to

Maḥálib to extract the revenues in the northern cantons, a party of the Ṣummites[1573] fled to the country of the Qá'id still owing some of the dues to the Sultan. The wezír then wrote to 'Ebú-Bekr son of the Qá'id, and to his brother 'Aliyy son of the Qá'id, that they should prohibit whomsoever should come to them of the subjects of the Sultan, and not grant them a refuge. When the letter of the wezír arrived at their place 'Ebú-Bekr expelled those who were with him of those said subjects, but his brother 'Aliyy granted them domicile. The wezír then wrote to him and menaced him. He then sent to his brother 'Ebú-Bekr to inform him that he was coming to him out of fear of the wezír; after which he moved to the quarter of his brother, and his brother 'Ebú-Bekr knew nothing until 'Aliyy was with him in the village in a moment of unwatchfulness, who, with his troops, then surrounded him in his house and placed himself between his brother 'Ebú-Bekr and the troops of the latter. He then charged home against his brother, v°f° took him by the neck, and seized upon the country both of him and of his (other?) brother. He then wrote to the wezír informing him that he had taken the countries, and that his brother was with him in chains. The wezír then ordered that he should be sent to him, and he made preparations to do so. Then certain of his kindred came in to him, with the magnates of his country, and found fault with his idea, censuring his action, and saying to him: "It is not beseeming in thee to deliver up thy brother; but do thou imprison him near thyself, for thou hast the greater right to him." So he bound his brother 'Ebú-Bekr, then sent him away to another locality in the country, and put him in prison there. When the wezír became informed of his deed he marched against him with the divinely aided troops, and when he had reached his neighbourhood sent a message to him to say: "Either do thou send thy brother to me or do thou set him at liberty." When he received information of the wezír's having set out he started with his forces, moving away from the village, and the troops f. 349ᵃ pursued him. One of the men of his force turned upon a

trooper of the pursuers, and dealt him a spear-thrust that killed him. The troops of the Sultan then charged against his force and killed of his followers a Sheríf named Muṭarrif, who was a celebrated horseman. When the Qá'id knew of the death of the Sheríf Muṭarrif he and his force charged, they being about two hundred in number, horsemen, and attacked ٧٠٥
the Sultan's troops. These troops received the onset with admirable firmness, and the men repulsed the charge with vigour. 'Aliyy son of the Qá'id was killed; and a number of others were killed with him, while 'Abdu'lláh son of the Qá'id was taken prisoner. The troops entered Manṣúra and plundered it without mercy, taking possession of whatever was there, whether horses, arms, stuffs, and other things also.

On the 14th of Dhú'l-Qa'da (3rd September) there fell in Ta'izz, its environs, and the whole of Mikhláf district a violent downpour of rain, which, as was said, lasted from after the Friday congregational service of worship at noontide until there had passed away a portion of the night. It destroyed many houses in Ta'izz, while a number of shops fell in upon whatever they contained. And in that night there came down in the vale of Zebíd huge bodies of water that destroyed many places in the upper part of the valley and in the lower part thereof. The inundations were in continuous succession, never entirely subsiding; and the waters repeatedly invaded the cultivated lands again and again, so that many localities in the vale of Zebíd were irrigated that were not used to be so watered, and the ridge lands were watered by the stream of the valley.

On Sunday the 6th of Dhú'l-Qa'da (22nd August) the Sultan returned from Juwwa to the capital city of Ta'izz; and on the 9th, Wednesday (25th August), the divinely aided banner of ٧٠٦
the pilgrimage left for Mekka the Venerated, entering Zebíd on Sunday the 13th (29th August), and leaving Zebíd on Monday the 14th (30th August) in company with the leader (Qá'id [1574]) 'Aliyy son of Sa'íd. On this day there fell in the western low seaboard countries a deluging general rain, while there arose a violent tempest of winds, by which were sunk

five ships of the pilgrim fleet on the shore of the Suleymaniyy district.[1575]

On the 22nd (7th September) news came to Zebíd of the murder of the Sheríf 'Aliyy son of 'Ajlán, lord of Mekka the Venerated. They who killed him were his paternal cousins, though it is said that his murderer was killed on the same day, the slaves of the murdered 'Aliyy son of 'Ajlán having put him to death. His assassination occurred in the quarter of the valley on the 7th of Shewwál (26th June); but God is he who
f. 349b knows best.

On Saturday the 26th of Dhú'l-Qa'da (11th September) the wezír, the judge Shihábu'd-Dín, proceeded from the village of Maḥálib with the intention of going to the august court of the Sultan with what he had with him of the revenues from tribute lands, and other sources, and what he had gathered together by way of rarities and objects suited for offerings. His entry into Zebíd took place on Thursday the 1st of Dhú'l-Ḥijja (16th September), and he left it again on Friday the 2nd (17th September) after the noontide congregational service, entering Ta'izz on Monday the 5th (20th September). He brought with him of horses, gift objects, and rarities a large
v.v quantity, the horses being twenty-eight head. The Sultan commanded his own son, our lord Melik Náṣir, to meet him with all the troops. So he went forth to meet him; and there went forth with him, of the 'Emírs, the 'Emír Baha'u'd-Dín the Shemsite, the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Laṭífite, and the 'Emír Bedru'd-Dín Muḥammed son of Ziyád. He arrived at the august court with all the troops, and the Sultan received him in an entirely satisfactory manner, clothing him with a princely summer robe, had a she-mule brought out for him with a neck-band, and presented him with two thousand ducats.

On the 6th of Dhú'l-Ḥijja (22nd September) the most eminent judge Mejdu'd-Dín Muḥammed son of Ya'qúb of Shíráz[1576] was appointed to the supreme judgeship, and a patent was written out for him as to this office over the regions of the realm of

Yemen. He was one of the celebrated reciters of the Qur'án from memory and one of the erudite talked of; and he was the best entitled among mankind to the saying of 'Ebú Ṭayyib Mutenebbi' where he sings:

"*A well-instructed man, in the land of whose breast there are anchored, of science, mountains, by the side of which the mountains of the earth are but hillocks.*"

At this date there arrived at court a certain 'Imád Yaḥyá son of 'Aliyy Suqaym, who was at the time governor of the city of Ḥays, bringing a bird of the chase, that had been caught by the Maḥábina[1577] clansmen on the seashore of Ḥays, and which had on its leg a jess of silk with a plate of gold on which was inscribed the name of its owner. It is said that it was one of the birds of the lord of Egypt, or of one of his great 'Emírs. The Sultan was pleased with it, and gave a dress of honour of value to him who had brought it. ٧٠٨

When the festival of the sacrifice had gone by the Sultan resolved upon going up to the Mikhláf district, and distributed to the troops the pay of two months at the end of Dhú'l-Ḥijja and in the month of Muḥarrem of the year (7)98. f. 350

In the year A.H. 798 (A.D. 1395–6) there came to the Sultan's court the son of the Seyrite, and the Sultan clothed him with a dress of honour, bestowed gifts on him, and had led out for him a brown stallion of race and a she-mule. He then went away on his return to his father. And at this date was issued a decree of the Sultan for a campaign, and he ordered the upholsterers to carry with them eighty loads of raw hides (?).[1578] The store of coats of mail[1579] went forth, and the departure of the kettledrums[1580] took place on the 3rd of Muḥarrem, which was a Tuesday (19th October), and in the latter part of that day he set out with the whole of the divinely aided forces.

"*A host like as though thou, being in a land thou wert traversing in its length, hadst the host not far off, while the land was not distant;*

And as when one mountain thereof was passed by, (another) mountain came in sight, so if one banner passed away, (another) banner made its appearance."

So he made a halt of some days in the village of the Maqádima (clan),[1581] and he sent to the son of the Seyrite
v٩ some one to spy out his strongholds. And he found him to be following the very worst line of conduct, and inspired with the most evil intentions. So the Sultan moved away from the Maqádima, and his entrance into the Dáru's-Selám palace of Jubla took place on Friday the 13th of Muḥarrem (29th October). He took up his residence in the Dáru's-Selám, and the tribes came in to him from every quarter. He took the men into his service and spent treasures. He sent also to the son of the Seyrite, lord of Ba'dán, demanding of him troops on the system of clothing allowance (Jámekiyya).[1582] But he disapproved and refused to send forth his troops to the Sultan. So the Sultan knew for certain of his revolt, of his exciting to revolt, of his cunning, and of his obstinacy. The whole of those who held back from joining the Sultan, among the tribes on this occasion were the son of the Seyrite, lord of Ba'dán, 'Abdu'l-Báqi the Ṣahbánite, and 'Aliyy son of Dáwúd the Ḥubeyshite, lord of Khadrá',[1583] one of the Shewáfi mountains.

After this, verily, the Sultan, whom may God take into his protection, journeyed one day in the direction of 'Ibb, in which the son of the Seyrite had placed about two thousand foot-soldiers as a garrison. When the Sultan drew near to the city they barred the city gate, and there was manifested by them what would never come into the imagination of any individual
f. 350b of mankind, of the nature of folly and lack of manners. So the Sultan went back away from them, for he had not had the
v١٠ intention of attacking them at that time; and he abode in the palace of Dáru's-Selám for some days. After this he attacked them on the Saturday, the 21st of Muḥarrem (6th November). They barred the gates, and fought with determination for an hour or so, when the Sultan's troops were driven back in great

disorder. But the Sultan stood firm, as also his son 'Aḥmed Náṣir, with good bearing. The great 'Emírs came back by degrees, and then the Sultan, as well as the troops, delivered a well-sustained assault. The people of the place had sent to the son of the Seyrite to ask of him a reinforcement to the troops; but the supports were tardy, and the Sultan overwhelmed them by night, so that the troops entered the city by assault upon them. The troops devastated it fully, pillaging whatever they found therein, and killing a multitude of its inhabitants. The Sultan then returned successful and triumphant to the Dáru's-Selám palace.

In the last part of the said month of Muḥarrem, the Sultan ordered the eunuch Jemíl to a district in (Mount) Ba'dán with a body of the divinely aided troops. These fought a severe battle with the people thereof, and devastated five villages in spite of their opposition, taking as spoil a large quantity of their property. The troops then returned to the Sultan safely and laden with booty. The Sheykh 'Abdu'l-Báqi son of 'Abdu'l-Melik the Ṣahbánite came also to the court of the Sultan with vii
a goodly array, the Sultan receiving him graciously, and giving him a robe of honour.

After this, verily, the Sultan gave orders for a camp to be pitched against the Sheykh 'Aliyy son of Dáwúd the Ḥubeyshite, and against his castle named Khaḍrá'[1584] in the Shewáfi country. The Sultan marched against him with the troops, and the troops pitched a camp against him, pressing him to a sore strait. The Sultan's ascent to the Shewáfi, and the camp-pitching there, took place on Monday the 2nd of Ṣafer (15th November). The Sultan remained in his camp, divinely aided, during the Monday, Tuesday, and Wednesday, opening hostilities against them on the Thursday in all directions.

'Aliyy son of Dáwúd the Ḥubeyshite had already collected a large levy of his own people and of others besides; and when he felt the severe pressure he got together his levy that was with him, and they sallied forth to engage the troops. The part of his force where he himself was fell into disorder, and he f. 351a

was killed, as also a number of his kinsmen and others besides. One of his sons was slain with him, who was the one called the Lion. There was also killed 'Ammár 'el-Ḥaffá', one of the greatest of their grandees. His son 'Idrís son of 'Aliyy, as also 'Ebu'l-Qásim son of Dáwúd the Ḥubeyshite, were taken prisoners. The house of 'Aliyy son of Dáwúd was laid waste,
vir as also his gardens. His cattle were carried off, and the country was pillaged unmercifully. The houses and villages were burnt. This was on Thursday the 5th of Ṣafer (18th November). The heads of those killed were cut off, and were borne to the presence of the Sultan. The siege was unintermitting before Khaḍrá' until the ballista and catapults had made breaches in it. The people therein were reduced to straits through the closeness of the siege, and begged an amnesty, offering to surrender the castle. The Sultan agreed to this, and the Sheykh Muḥammed son of Dáwúd the Ḥubeyshite came down to the court of the Sultan, when the Sultan clothed him in a robe of honour and bestowed gifts upon him. He surrendered the castle, and a lieutenant of the Sultan went up and took possession of the castle on Thursday the 12th of Ṣafer (25th November).

The camp was then broken up, as the tribes had submitted and delivered hostages from among their sons and their brothers, the whole number of the hostages being twenty-eight. The Sultan returned to the Dáru's-Selám palace on Saturday the 14th of Ṣafer (27th November). He remained at Dáru's-Selám some days, and returned to Ta'izz successfully triumphant, entering it on Sunday the 22nd of Ṣafer (5th December) His absence from Ta'izz in this expedition of his was of forty-six days duration.

When he had entered Ta'izz at the date above mentioned he remained there until Thursday the 26th of Ṣafer (9th December),
vir when he proceeded to the city of Zebíd, entering that place on Monday the last day of the month (30th December) in this year 798 (1395), he being accompanied by a long-drawn array, and the heads of the slain borne aloft before the troops, objects
(f. 351b) of the divine aid.

When the Sultan had entered Żebíd at the date specified, f. 352ª
he sojourned there and made it his home, originating therein curious pavilions and spacious mansions. On the 12th of the former Rebí' the Sultan proceeded to the date-groves to break up some land which he had bought of the heirs of the jurist Jemálu'd-Dín the Reymite and from others in the district of Tuhaytá',[1585] and which is named Lower Siryáqús. He returned to the city of Zebíd at the close of the same day, and on the 13th of that month (27th December) was begun the building of the mart (*metjer*, *muttejer*) [1586] in the capital city Zebíd under the direction of the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim.

In the month of the latter Rebí' the Sultan proceeded to Upper Siryáqús,[1587] hunted there, and returned to the capital Zebíd. On the 5th of the former Jumádá (15th February, 1396) the Sultan sent a rich offering to the lands of Egypt under the charge of the judge Burhánu'd-Dín 'Ibráhím son of 'Umer the Maḥallite. This was in return for what had been received at court as a present from the Sultan Melik Dháhir Seyfu'd-Dín Berqúq.

And at this date died the jurist Sherefu'd-Dín 'Ebú'l-Qásim vlᵉ
son of 'Ebú'l-Ḥadremiyy, who was at the time the farmer-general of the revenues of the vale of Zebíd, and in great favour with the Sultan; but he conducted himself with harshness towards the people, altering many things against the peasantry from what they had been used to, but benefiting others. The cause of his death was in this wise. He went out to conduct some business at Sherîj-'Ubeyra,[1588] having with him a number of land-surveyors and meters, with others. When the day came f. 352ᵇ
to a close, and they had all returned to the city, he mounted a stallion of race that was with him, and journeyed towards the city. When he had come to a hamlet in the vale of Zebíd his horse shied, and he, God have mercy on him, was a very weak rider. So when the stallion shied with him, he pulled the rein towards himself with a violent jerk, and the horse threw him off his back and then fell over upon him, so that the saddle

struck upon his heart with all the force of the horse. He lost consciousness for awhile, and then came to again. He was carried to his house on the back of a beast, remained suffering all night and the following day until noon, when he died. May God, who be extolled, have mercy on him.

On the 9th of Rejeb (19th April) the 'Emír Shujá'u'd-Dín 'Umer son of Suleymán of 'Ibb was appointed governor of Zebíd in lieu of the 'Emír Nejmu'd-Dín Muḥammed son of
v10 'Ibráhím Sheref. And in this year 798 large swarms of locusts made their appearance and destroyed some considerable portion of the seed-crops. I have been informed by a person to whom it had been related by the jurist Shihábu'd-Dín 'Aḥmed of Ḥarad, whom may God benefit, and by the jurist Ṣárimu'd-Dín 'Ibráhím son of Wehhás, as well as a number of credible people, that a certain man of the inhabitants of the desert, as he was ploughing in a little patch of land belonging to him, lo, there arose from the clouds and from the bushes an immense flight of small locusts, at which the spectator thereof would be frightened; and that another man saw a female locust laying eggs in the ground, seized her, and cut open her abdomen, out of which there issued extremely many eggs. It is also narrated that a certain man wished to drive away the locusts from his land, but that the locusts fell upon him until they covered him, and he became afraid lest the locusts should devour him, so he left them and ran away. This happened in the month of Rejeb in the year 798 aforementioned (April, 1396).

On the 8th of Sha'bán (18th May) the Sultan proceeded to the date-groves with his troops and paraphernalia. And in this year he placed the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim over the (construction of the) enclosure of the court of the Dáru'sh-Shúkhín[1589] palace, and he arranged therein four gates. The camels, the horses, the kettledrums, the treasury, and other offices, were all of them
v11 within the wall. The Sultan's down-going to the date-gardens
f. 353a to get in the revenues took place on the 12th of Sha'bán (22nd May). And the Sultan performed the fast of Ramaḍán

of this year 798 in the date-gardens. It was a magnificent fast-time, and it is not said that any Sultan before him had observed the Ramaḍán fast at the date-groves at any time. But God knows best.

On the 1st of Ramaḍan (8th June) in this year 798 the 'Emír Bedru'd-Dín Muḥammed son of Seyfu'd-Dín was murdered, being killed by the 'Ehmúl tribe. He was at the time governor of the Mewza' districts, and the occasion of his murder was that he had arrested a man of their tribe, and had put him in prison, where he had died without being beaten or tortured.

In the course of the said month of Ramaḍán there arrived at the court of the Sultan the son of the Sultan of Dihli, and the Sultan showed him especial honour, clothing him with a magnificent robe, and having led out for him a horse of good race with all his trappings and equipment. He also made him a present of four thousand pieces of silver, and admitted him to his personal society most completely. He used to be present every night during Ramaḍán at the long night worship receptions (Teshfí'), as the cynosure of those invited for those meetings. His name was Kújer Sháh [1590] son of Dhafer Khán son of Fírúz Sháh Sultan of India. The said Fírúz Sháh had a number of sons; and when he died Dhafer Khán, one of them, acceded to the kingdom, and he was the father of the said prince. This Dhafer Khán continued in possession of the sovereignty for some time; and then a brother of his disputed it with him and killed him, as well as a number of his children, taking possession of the realm. This son of whom we are speaking was then an infant, and his paternal uncle did not know of him. When he became adolescent he feared for his life, and came away from India and its dependencies to Yemen. vlv

In the course of this said month Ramaḍán there came to court Melik Fá'iz son of the Sultan Melik Mudhaffer, lord of Dhafár of the Ḥabúdite,[1591] as an envoy to beg the eleemosynary aid of the Sultan. And on the 22nd of the same month (29th June) the 'Emír Shihábu'd-Dín 'Aḥmed son of 'Aliyy son of Shems was removed to Jeththa. The wezír, too, came to court

from the northern cantons with about sixty head of the horses of the Arabian tribesmen, among which was a bright yellow bay stallion, whose owner had named him the "Day-dawn of the Canton" (Berímu'l-Jiha). On the same 22nd of the month there went forth a party of men on to the road of the date-groves, and stripped those who were returning late from Zebíd to the date-groves. When the early morning appeared people investigated their traces, and the footmarks led them to the village of Jaḥúf,[1592] and the inhabitants of the village were required to produce the delinquents. So the village people
f. 353b ceased not to follow out their investigations until they entered a place in which they found a party of men who had the outward pretension of being mendicant dervishes, who went about
VIA begging from the people; but who, when night spread darkness over all, scattered themselves in various localities, having among them some who sought to steal, and others who took to the highway to rob. They searched their dwellings and found in them a number of rich garments. They also discovered with them prepared food made ready to be eaten. It was therefore apparent to the people that these did not observe the fast, and that they merely dressed themselves up in the garb of dervishes devoted to poverty, while the whole of their acts were the reverse of commendable. So they took the order of the Sultan for their extermination.

And in the month of Ramaḍán this year 798 the Sultan heard the "Ṣaḥíḥ" of the Bukhárite[1593] on the "Tradition of the Apostle of God," on whom may God bestow salutation and greeting, at the mouth of the judge Mejdu'd-Dín at that time, who was an adept in the high-reaching authorities by various lines of report. The Sultan further observed the festival of the termination of the month's fast in the date-groves; and it was a festival unparalleled for the crowds of people, for the beauty of the arrangement, and for the collection of the troops.

On the 3rd of Shewwál (11th July) the Sultan went down to the seaside, remaining there until the 13th (21st July). He returned then to the date-groves and entered Zebíd on the

14th, where he remained until the 20th (28th July), and then proceeded to Ta'izz in the latter part of the night before the 21st, so that his entry into Ta'izz took place on Thursday the 28th of Shewwál (5th August).

On the 11th of Dhú'l-Qa'da (17th August) died the 'Emír Heyṣamu'd-Dín 'Ibráhím[1594] son of the 'Emír 'Esedu'd-Dín Muḥammed son of Melik Wáthiq son of Yúsuf son of 'Umer son of 'Aliyy son of Resúl, whose demise occurred in Zebíd, and who was interred in the cemetery at the Sihám gate near the village known by the name of Merzúqiyya. v19

In the evening before the Friday, 4th of Dhú'l-Ḥijja, the Sheykh 'Umer son of Ḥannán was murdered in the village of Herema in the vale of Zebíd, and with him were killed a number of his near kinsmen. His sons and kinsmen killed a number of their enemies the Benú-Numeyr.

In this year A.H. 798 there happened a flash of lightning in one of the villages of Mewr, named Dummela[1595] (with ḍamm to the dál, and with teshdíd to the fet-ḥated mím, and after the lám, the há' of femininity). It burnt every beast therein, so that its cattle died, oxen, sheep and goats, asses, and camels, while nothing of the village itself was burnt, neither of its houses nor of its inhabitants; neither did any injury happen to anyone of those inhabitants in his person in any way save unto two who were away from the village and apart from one another, who were both burnt. I was informed of this by the jurist 'Aliyy son of Muḥammed the Náshirite, who said the lightning occurred in the month of Sha'bán in this year 798 aforesaid (June, 1396). f. 354a

In the month of Muḥarrem, the first of the year A.H. 799 (October, 1396), the Sulṭan went down to the western low seaboard, and his entry into Zebíd was on Thursday the 23rd of the month (26th October); and on Wednesday the 29th (1st November) the 'Emír Shujá'u'd-Dín 'Umer son of Suleymán of 'Ibb was removed from the government of Zebíd, and the 'Emír Nejmu'd-Dín Muḥammed son of 'Ibráhím son of Sheref was replaced in his office. This 'Emír Nejmu'd-Dín aforesaid v1a

was beloved and of exemplary conduct. The government of Shujá' of 'Ibb had lasted six months and twenty-eight days. When he was removed from the office he was put to an interrogatory by severe torture; his beasts were seized, the stewards of his court were mulcted, and he was beaten so severely that it terminated in his death.

On the 12th of Ṣafer (13th November) the Sultan proceeded to the head of the vale of Zebíd for the purpose of hunting, and remained there ten days. In the course of his stay the lord of Dhafár arrived at court. The Sultan's return to Zebíd was on Friday the 23rd of the month (24th November), and at that date he appointed the judge 'Afífu'd-Dín (?) son of 'Aliyy 'Abdu'lláh (?) son of Muḥammed son of 'Ibráhím the Skinner (El-Jellád) collector of revenues in the Ḥays districts in place
f. 354b of 'Imád Suqaym, and the canton was annexed to the government of the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of Sálim.

On the 1st of the former Rebí' (3rd December) the Sultan proceeded to the date-groves in the vale of Zebíd, remained
vr1 there three days, and then returned to Zebíd in the night before the 9th of the said month (11th December). In the month of the former Jumádá the Sultan proceeded to the northern cantons, his departure from Zebíd taking place on the 4th of the month (2nd February).

At this said date a caravan from 'Aden was pillaged, the marauders being the 'Aḥyúq tribe. It is said that it was composed of the number of eighty camels, on [which] were loaded gold and silver to the amount of more than ten lekk (one million). On the 8th of the month the Sultan entered the city of Mehjem, and remained therein until the 18th of the same, when he moved to Maḥálib, after setting at liberty the sheykhs of the Ṣummiyy clan who were in chains, and who gave hostages. The troops made a foray against the country of the Qá'id, and pillaged it mercilessly.

On Thursday the 8th of the latter Jumádá (9th March) the village of Ḥimá in the vale of Zebíd was totally destroyed by

fire, not one of its dwellings being left. On the 10th (11th March) there arrived at court an offering from the son of the 'Imám Ṣaláḥ son of 'Aliyy lord of Ṣan'á'. It consisted in five loads of articles esteemed as rarities, and five head of horses of good lineage. The offering went on from Zebíd to the Sultan on the 12th of the month (13th March).

At this date the Sultan gave orders for the arrest of 'Imád son of Suqaym, and he was taken from Mewza', a party of horsemen bringing him to Zebíd, assisted by some infantry also. ٧٢٢ He remained in fetters under charge of the judge Siráju'd-Dín until the Sultan arrived from the northern cantons. The Sultan returned from Maḥálib to Mehjem on Tuesday the 20th of the said month (21st March). He stayed at Mehjem the Wednesday, Thursday, and Friday; then marched to Zebíd, and entered it f. 355a on the 29th (30th March). He remained there until the 4th of Rejeb (4th April), and then proceeded to the date-groves, but returned late the same day. A treasure came into court from 'Aden containing revenues, wild beasts, and rarities. While on the 22nd of Rejeb (22nd April) a fire broke out in the Mirbá' quarter of Zebíd, which extended from the Mirbá' market to the mosque of Tewfela, and the inhabitants of that quarter suffered great loss thereby.

On Friday the 15th of Rejeb (14th April) the Sultan rode to the cathedral mosque in Zebíd, and performed the congregational noontide service of worship. The first of the jaunting Saturdays fell on the 23rd Rejeb (22nd April), and the next day an edict of the Sultan was issued to the judge Mejdu'd-Dín, judge of judges at that time, that he should induct a precentor of the Sháfi'iyy school to the mosque of the 'Esh'ariyy tribe, which said mosque had belonged from its earliest times to the followers of the protojurist 'Ebú-Ḥanífa, on whom be God's mercy, according to what we have seen and heard. The judge Mejdu'd- ٧٢٣ Dín selected a number, and out of them the Sultan chose the jurist Muwaffaqu'd-Dín 'Aliyy son of Muḥammed son of Fakhr, who was appointed to the precentorship of the said mosque from the date specified.

In the night before Wednesday the 27th of Rejeb (26th April) there was brought forth a son unto the Sultan, who was at the time in the city of Zebíd. His time of birth was at the break of dawn in that said night, and he is named Ḥuseyn. The chest for the getting in of the revenue of the date-palms went down on the 23rd of Sha'bán (21st June); and the Sultan went down to the date-groves on the 24th (22nd June). He went through the month's fasting at the date-groves, and it was a worthy fast. The recitation of the whole Qur'án took place on the 23rd of Ramaḍán (20th June), according to the usage current; and those present, whether jurists, 'emírs, or others, acquired a spiritual merit by means of their performance of the long service (*'et-teshfí'*) special to the nights of Ramaḍán.[1596]

On the 1st of Shewwál (27th June) the city of Feshál was burnt down by a violent conflagration, and on that day were burnt to death the children of the judge 'Afífu'd-Dín 'Abdu'lláh son of Muḥammed son of Músá the Du'ilite, as also his slave concubine. He was at the time canon law judge in the city of Feshál.

f. 355b On the 5th and 6th of Shewwál (1st and 2nd July) five men of the Maqáṣira clan of the northern cantons were arrested.

vrie The Sultan ordered them to be hung, and hung they were accordingly. And on the Wednesday, 16th of Shewwál, the Sultan proceeded to the seaside, remained there five days, returned to the date-groves, and stayed there until the end of the month, proceeding again to the seaside on the 1st of Dhú'l-Qa'da (7th August).

At this date a woman was murdered in the village of Nuweydira, which is over against the Sihám gate of Zebíd. Two men of the inhabitants of Mimláḥ killed her, and flung her into a well among the graves. An effluvium arose from her after three days, when she was taken out from the well, canonically washed, shrouded, and interred. An investigation was set on foot by the 'Emír Nejmu'd-Dín Muḥammed son of 'Ibráhím Sheref as to the guilty parties. An order was issued against the inhabitants of Mimláḥ, who were pressingly constrained to

endeavour to produce the culprits. They hunted for them in the most diligent manner; and one of them was discovered in the date-groves, where he was taken and sent to Zebíd. Subsequently the other was met with in the village of Qureyshiyya, was taken, and sent also to Zebíd. The 'Emír wrote to the Sultan, then at the seaside, and informed him of the whole adventure of the woman who had been murdered, and of the accused in relation thereto. The Sultan commanded him to put them to death; and he therefore had them led out to the grave of the woman murdered, commanding them to be cut in two there. He then suspended them to four stakes on the two sides of the grave; and they remained suspended there until the close of that day, both of them. ٧٢٥

On the 4th of Dhú'l-Qa'da (10th August) there fell a heavy rain in the mountains; and the camels of a caravan were already at the foot of the steep mountain path of Bukhl. There came down an immense torrent of water, greater than what men are accustomed to; and the torrent swept away the camels with the loads that were upon them, and their riders. Those who perished, of human beings, were verified and found to be nineteen souls, between children and adults, men and women. Of those who were carried away by the flood, one was Suleymán Khunbuq, one of the camel-drivers frequently passing along that road. He was a trustworthy man, of exemplary conduct. May God, who be extolled, have mercy on him. It has been said that they who perished were about twenty-five souls; but God knows best. Thus hath said 'Aliyy son of Ḥasan the Khazrejite: "The 'Emír Nejmu'd-Dín Muḥammed f. 356ᵃ son of 'Ibráhím Sheref informed me in the words of one who told him, and who was present at the catastrophe, that the occurrence of the flood, and its cessation from us, occupied but a very brief space of time. The flood ceased, and it was as though it had not been; they who perished had perished, while they who escaped were safe." But God knows best.

On Thursday the 15th of Dhú'l-Qa'da the Sultan broke up from the seaside for the palm-groves. He then moved to Zebíd ٧٢٦

on the Friday (11th August), his entry into Zebíd occurring on Saturday the 17th (12th August). And on this same day there came into Zebíd the chest, and the ceremony of the date-groves came to a close. The Sultan remained at Zebíd until the 20th of Dhú'l-Qa'da (15th August), and then detached troops, horse and foot, against the people of Ḥaneka. These attacked the people of Ḥaneka and killed a number of them, plundering also the village. The people of the village had imagined that it was the Sultan who had come upon them unawares, so they turned their backs and fled. But when it became manifest to them that it was but a detachment of troops, they turned round upon the troops and occupied all the roads. Then was there killed a party of the Ghuzz (horsemen), and others also of the footmen. He resolved to go on an expedition against them and to pitch a camp against them; but the season did not favour him, by reason of the abundance of the rains and violent winds. He therefore proceeded to Ta'izz at dawn of Monday the 26th of Dhú'l-Qa'da. He stayed at Ḥays some days, then went on to Ta'izz, and entered it on Tuesday the 4th of Dhú'l-Ḥijja (28th August, 1397).

Thus hath said 'Aliyy son of Ḥasan the Khazrejite: "And among the wonderful things[1597] that appeared during this year A.H. 799 was that a pastor from among the pastors of sheep and goats went forth to pasture his flock in the district of Ṣan'á' on a hill named Mudebbej. And while the flock was
vrv pasturing, lo, a sheep from among them ran away in fright, descending on to a projecting ledge there, she following up the great herbage from place to place on the ledge until she got to a distance from the flock by about the height of forty men. The pastor went down after her by little and little until this ledge ended in a cavern, in which he saw a man dead. On seeing him he became alarmed, and what he saw terrified him. So he mounted again by little and little, as he had gone down, and gave information to the people of the district as to what he had seen in that place. A party of them then resolved to visit
f. 356b the spot; and among those who reached that locality out of

them was a man named Gházi son of Muḥammed of Zebíd, and he it was whose letter reached one of his acquaintances, an inhabitant of Ta'izz, and who recounted in his letter that he had found in that said cavern a dead man having on him seven shrouds, and under him about forty garments; with a turban sash upon him of the length of thirty-five cubits and breadth of one cubit. He went on to say: 'And I examined his body, and saw that he was, as it were, dead one day only before that day. His face was fair and his nose straight, as though he were sleeping with his face turned towards the temple at Mekka, and his right upper arm under his cheek, while his left hand was on his breast. The hair of his head was as though it had been shaved three days since, his head being like a bowl. He was ٧٢٨
short in the back, broad in the waist. The utmost length of his upper arm was one new cubit, and the length of the fingers of his hand was for every one of them about a span. The length of his leg was a cubit and a half, and the length of the toes of his two feet, each about a hand-breadth.' He still goes on to say: 'And I examined his face, and I found on his forehead the mark of a slight blow, lower down than where the hair is clipped; but on his right temple a good blow that had broken his eyelid, and behind it likewise. In his left arm was a thrust-wound extending between the ulna and radius, i.e. the two bones that lie at length in the forearm.' Again he has said: 'And the inhabitants of that district were unanimously of opinion that he was 'Aliyy son of 'Ebú-Ṭálib, with whom God be well pleased.' And yet again has he said: 'And I saw of his grace that a man came to him, who was blind, and paid him a pious visit as I was present, and he went forth from beside him whole.' And again he continued: 'I bear witness unto this.'" Thus hath said 'Aliyy son of Ḥasan the Khazrejite: "As to their assertion that he was 'Aliyy son of 'Ebú-Ṭálib, it is not correct; for verily, 'Aliyy, with whom God be well pleased, was murdered in Kúfa and was buried there, as is admitted without a dissentient voice; but they kept the place of his interment secret. The more probable idea is that this man was

one of the learned of former times, or one of the princes of the Ḥimyer race. But God knows best."

vr¶ And on Thursday the 4th of Muḥarrem in the year A.H. 800 (26th September, 1398) the hand was cut off of the son of the Riyáḥite the die-sinker (*naqqáshu's-sikka*, die-engraver)[1598] at Ta'izz, by reason of some matter that called for it in the opinion of the Sultan.

On the 7th of Muḥarrem (29th September) there arrived at court an offering of the Sheykh 'Aliyy son of 'Ebú-Bekr son of
f. 357ª Zeyd, lord of 'Ebyátu-Ḥuseyn, who brought two elephants, an ostrich, two giraffes, a young lion, a wild ass, ten head of ruddy camels, ten beautiful slave-girls, and ten slave youths able to bear arms. The Sultan bestowed upon him three thousand ducats, gave him a splendid dress of honour, made him the Sheykh of his country, made for him a benevolent reduction in the tribute of that country below what it was before, and allowed him to intercede for several Sheykhs of Arabian tribes that were in bonds and whom he set at liberty.

In the month of Ṣafer (October–November) there came an offering from the lands of Egypt to the sea-coast of Ḥarda.[1599] When information arrived of this event at the Sultan's court, he came down to Zebíd and made his entry there on Monday the 14th of that month (4th November). When he had settled down at Zebíd he sent the eunuch Jemálu'd-Dín Jemíl with three hundred men to the Ḥarda coast, and detached with him a small body of troops to march as escort with the said offering. The arrival of the offering at Zebíd took place on Thursday the 24th of Ṣafer (14th November). The offering was magnificent. There were in it about thirty Turkish men slave-guards, twelve head of horses of noble race with saddles covered with precious materials and with beautiful accoutrements, a number of slave-girls, Roman and Armenian, a skilful physician from among the Jews of Egypt, and as to wearing apparel or materials, scents, and edible commodities, so large a quantity as not to be computed. Among the objects of the offering there came to court the son of the judge Shihábu'd-Dín 'Aḥmed son of 'Ibráhím

the Maḥallite. The day of the arrival of the offering was a day to be seen.

On Wednesday the last day of Ṣafer (20th November) the 'Emír Seyfu'd-Dín Sinjer, lord of Qaḥma, sent in a party of Ma'áziba tribesmen, among whom was 'Ibráhím son of Kuleyb, one of the notables of the Ma'áziba tribe by his horsemanship and leadership; also another man named Kerrán. The Sultan ordered them to be put to death, and they were decapitated in cold blood. There was also executed with them a man of the 'Ehmúl clan, named Nákhis, said to have been he who murdered the 'Emír (Bedru'd-Dín) Muḥammed son of Seyfu'd-Dín, lord of Mewza', the date of the day of whose murder has already been specified above.

In the month of the former Rebí' the Sultan proceeded to Siryáqús and hunted thence, returning late in that same day, vr¹
the 10th (4th December). On the 12th there died the stallion named Ṣa'úd, for which the Sultan felt sorrow and gave f. 357ᵇ
orders that he should be shrouded. There was dug for him a grave in the quarter of the camel-pen in Zebíd, and there he was buried. And on the 20th (14th December) died the Jewish physician who had arrived from Egypt in company with the offering. On the 21st, again, died the jurist Taqiyyu'd-Dín 'Umer son of 'Abdu'r-Raḥmán of Dumluwa, preacher in the cathedral mosque of Zebíd. He was the unique man of his epoch for preaching, there being none like him at the period in any one of the districts of the regions of Yemen. He continued to be the preacher in the cathedral mosque of Zebíd about fifty years. But God knows best.

On Sunday the 2nd of the latter Rebí' (22nd December, 1398) the Sultan proceeded to the northern cantons, and remained at Kedrá' until the 15th (4th January, 1399), on which day he carried a raid into the country of the marauding Arabian tribesmen, and burnt Zubeyr, Miṣfát, and the village of Shejira; while on Sunday the 16th (5th January) he burnt Qunbúr, and laid it waste. On the 22nd of the same month (11th January) he pitched a camp against the Bejlites, until they begged for an

amnesty, and returned to their allegiance. The Sultan then went on to Mehjem and took up his abode there.

On the night before the Monday, 24th of the former Jumádá (17th February, 1399), there was murdered in Zebíd a stranger,
٧٣٢ a man from the lands of Egypt, by name 'Aliyy the Pilgrim, a balance-maker; and his murderer was also a stranger from Egypt, known as the Braid-maker. The murderer was taken up and consigned to prison until the Sultan came back from the northern cantons. When the Braid-maker knew that he was demanded to be dealt with by the law of retaliation, he asked to be judged by the canon law, denying that he was the
f. 358a murderer. No evidence was sustained against him in proof of the murder, and he was set at liberty. The arrival of the Sultan at Zebíd from the northern cantons took place on Saturday the 27th of next month; and he brought with him about two hundred head of horses taken from the Arabian tribesmen. When the first day of Rejeb was come (22nd March) he distributed one hundred head of them to the Qureyshiyya and the 'Esh'ariyya clansmen. On the 19th of Rejeb (9th April) there came to court the Sheríf, the lord of Nujeymiyya, and the Sultan received him graciously. The first of the Saturday jaunts to the date-groves was on the 25th of Rejeb (15th April).

On the 15th of Sha'bán the judge Mejdu'd-Dín Muḥammed son of Ya'qúb of Shíráz finished his book named the 'Is'ád,[1600] and it was carried to the Sultan's court accompanied by drums and singers. There were present the whole of the jurists, judges, and students, who walked in front of the book to the
٧٣٣ court of the Sultan. It was in three volumes, carried by three men upon their heads. When it was taken into the presence of the Sultan and he had turned over its pages cursorily, he rewarded its author, the said judge, with a gratuity of three thousand ducats.

On the 16th of Sha'bán (6th May) there arrived at court an offering to the Sultan from the lord of Seylán (Ceylon),[1601] among which were four elephants, many rarities, and a mangosteen-

tree (*Garcinia mangostana*, 'anbá).[1602] There came from him a letter to the Sultan containing what was openly written on a leaf of pure gold.[1603] The Sultan received his ambassador graciously, and sent him into the stable, whence he selected five head of horses of noble race. He also clothed him with a magnificent robe of honour.

On the 22nd of Sha'bán (12th May) the 'Emír Bahá'u'd-Dín Bahádir the Shemsite proceeded to the seat of his government at Ḥarad. And the Sultan went down to the date-groves on the 25th of the month (25th May), performing the fast of Ramaḍán this year, A.H. 800, at the date-groves; and there were present at the long night-service meetings (*teshfí'*) a number of the chief personages of the officers of his realm. The ambassadors, too, were present from various quarters—the ambassador of the lord of Egypt, the ambassador of the lord of India, the ambassador of the lord of Mekka, who was the brother of Muḥammed son of 'Ajlán; also, Sherífs from among the lords of the east country, one of these being the Sheríf Fakhru'd-Dín 'Abdu'lláh son of 'Idrís son of Muḥammed son of 'Idrís son of 'Aliyy son of 'Abdu'lláh son of Ḥasan son of Ḥamza son of Suleymán son of Ḥamza; also the lord of Dhemermer, who was named 'Abdu'l-Muṭṭalib, one of the Benú'l-'Enif, whose arrival at the court of the Sultan occurred on the 14th of Ramaḍán (3rd May); as also others as well. They used to be present every night at the banquet dinner services (*'es-simáṭ*). vm^e f. 358^b

On the 18th of Ramaḍán (7th May) the lord of Telmus, the Sheríf, arrived at court with about a hundred individuals in his suite, between horsemen and men on foot. And on the 21st of the month there was a violent storm of wind in the night, from about the end of the first third to the end of the second third thereof, the wind being intensely hot to an extreme degree, as though it carried with it flames of fire from the intensity of its heat. The recitation of the entire Qur'án in one sitting (*'el-khatma*) took place on the 23rd of the month. The Sultan prepared for it a dinner, with many kinds of sweetmeats and many sorts of perfumes and

every species of agreeable things. On the 26th the state litter for the caravan of pilgrims was led in procession in the city of Zebíd, and they went with it to the date-groves on the 27th, which it entered accompanied by a vast concourse of jurists and others. The people fasted during the Ramaḍán of this year, A.H. 800, for twenty-nine days only, and discontinued it by seeing the new moon themselves, not by hearsay.

On the day of the festival (of the end of the fast, 16th June) our lord Melik Náṣir rode out to the open-air place of worship (*'el-muṣallá*)[1604] as representative of his father, with the whole of the troops. The Sultan went to the seaside on the 8th of Shewwál, and remained there twelve days. After this he
v°δ broke up and returned to the date-groves, going on thence to Zebíd. There he stayed at the palace called Dáru's-Surúr, and despatched the state litter of the pilgrim-caravan to Mekka the Venerated, together with all that was requisite, whether treasure, temple-curtains (*'el-kiswa*),[1605] troops, and provisions. He sent a present for the Sheríf Muḥammed son of 'Ajlán of one hundred head of camels of noble race, besides what he was accustomed to give as an olden usage. The litter set out with this, and its departure to Mekka the Venerated from Zebíd took place on the Thursday the 26th of Shewwál (10th July), and in company therewith there departed an immense caravan of pilgrims.

The Sultan entered Zebíd on Sunday the 29th of Shewwál (13th July), and stayed at the Government palace in Zebíd until the 17th of Dhú'l-Qa'da, when he set out for the city of Ta'izz on Tuesday the 8th of that month (22nd July).

On Thursday the 17th of Dhú'l-Qa'da (31st July) died the judge Siráju'd-Dín 'Abdu'l-Laṭíf son of Muḥammed son of
f. 359a Sálim in the city of Zebíd, and was buried by the side of the mausoleum of the Sheykh 'Aḥmed the Hunter ('Es-Ṣayyád).[1606] The judge 'Imádu'd-Dín 'Ebú'l-Ghayth son of 'Ebu-Bekr son of 'Aliyy the Corpse ('El-Meyyit)[1607] was appointed to succeed him in the whole of his functions. His appointment took place on the 20th of the month (3rd August),

and he was the most accomplished of those available after him who had been taken away to the mercy of God, who be extolled.

In the course of Dhú'l-Ḥijja there befel the pilgrims from Yemen a disastrous semúm[1608] wind in the neighbourhood of Yelemlem,[1609] and there perished of them an immense number in one day. It is said that they who perished in that day were more than one thousand five hundred human beings. But God knows best. ٧٠٦

In the month above mentioned the Sultan gave orders for the construction of the wing to the Government palace ('Ed-Dáru's-Sulṭániyy) which forms the southern pavilion that is opposite to the College of the Two Columns or Obelisks (Medresetu'l-Míleyn),[1610] as far as what is on the same line with it on the west.

On the 28th of Dhú'l-Ḥijja (9th September) the village of Qureyshiyya was burnt down in a great conflagration, and no part of it escaped, save a little of the lower village. On the 30th of this same month (11th September) there arrived at court an offering from the lands of Egypt, brought by 'Aḥmed the Pilgrim, of the family of the Bootmaker.

On the first of the year A.H. 801 (12th September, A.D. 1398) the Ma'áziba clan made a foray against the village of Feshál, and there was killed of them Ḥusheybir son of 'Aliyy son of Ḥusheybir, whose horse also was captured. He who killed him was the son of the Sheríf Dáwúd son of Muṭahher. On the 5th of Muḥarrem, again (16th September), the Sheríf and the men of Qureyshiyya made a raid on the land of the Ma'áziba clan, and killed three individuals of them. Their heads were taken off and carried to Zebíd.[1611] After this the Ma'áziba carried out a foray against Mukhayríf, when there were killed a whole number of them, of whose heads eight were cut off and carried into Zebíd. They subsequently collected another force and again attacked Mukhayríf on the 10th of Ṣafer (20th October), when about thirty men of these Ma'áziba were killed. ٧٠٧ f. 359b

On the 13th of Ṣafer (24th October) the Sultan left Ta'izz

for Zebíd, his departure being on Thursday at sunrise. He entered the city of Ḥays between sundown and the hour of the nightfall service of worship, in the night preceding Friday. He then went on by night, and entered Zebíd at sunrise on Friday the 14th (25th October). On the Monday, 17th of that month (28th October), the litter of the pilgrim-caravan came in, together with the caravan of pilgrims and an offering from the lands of Egypt. The Sultan mounted and rode out in the direction of the date-groves in quest of game on the 24th of the month (4th November), returning late on the same day. He then, on Thursday the 27th (7th November), proceeded to Siryáqús, and remained there during the Thursday and Friday, returning to Zebíd on Saturday the 29th (9th November). On this same day the sun was eclipsed; and there also arrived the information that the lord of 'Ebyen had put to death a party of the Benú-'Ibráhím clan to the number of about twenty Sheykhs, of whom he had seized also the houses and the horses, so that an immense insurrection of great violence had arisen, in consequence of their slaughter. He who had instigated their
٧٣٨ execution was the 'Emír Shujá'u'd-Dín 'Umer son of Qarájá.

In the month of the former Rebí', the rice[1612] of the Sultan's estates was threshed out in the vale of Zebíd, and the first convoy came in on the middle day of that month (23rd November), two hundred and eighty loads; the second convoy arrived on the 21st (30th November), of about the same quantity as the first; while the third convoy came on the 26th (5th December), much less in quantity than the former.

On the 25th of that same month (4th December) the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite proceeded to 'Ebyen; and in the month of the latter Rebí' the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Sunbulite brought about a fight with the marauding Arabian tribesmen of the cantons of Surdud, and killed a number of them. Their heads, to the amount of five and twenty, came into Zebíd on the 16th of this month (23rd December), as well as seventeen head of horses taken from them.

At this date there died at Zebíd a woman who had been on a pilgrimage at Mekka, and had remained about seven years f. 360a
as a resident visitor [1613] in the two holy cities, arriving at Zebíd this very year 801, with the caravan of returned pilgrims. She had resided here some days, when she and her maidservant died on the selfsame day. When the Friday was come, the second of the former Jumádá (10th January, 1399), the column that had been built upon the grave of the woman began early VI.9
in the morning to jerk and shake violently, without any person or thing to put it in motion. The greater portion of the people went forth to witness the spectacle, and the news thereof spread in the city. The women and the men came forth to look upon it, and the crowd became great round about it. The 'Emír of Zebíd rode out and ordered the column to be demolished. It was demolished therefore on that very day. He forbade the people to go forth and come to the place. But certain persons suggested to him to have a coffer built over it, so a trellis was raised there. When Friday was come the grave began to shake again as it had done on the previous Friday, inclining to the right and to the left. The people of the city went forth, and not one was left of the 'Emírs and grandees of the inhabitants but went forth to witness the sight. Information as to this matter reached the Sultan; and when it was time for the congregational service of worship the Sultan rode to the cathedral mosque with his suite and his attendants, the slave-guardsmen, the 'emírs, and all the infantry, until he stopped at her grave and saw it as it inclined to the right and to the left. He stopped by the side thereof for a space, and then returned to the palace. And I was of the number of those who were present at the said grave, and who saw what happened there ocularly, not by the report of another.

On the 7th of the former Jumádá (15th January) there was VI.10
brought forth a son to the Sultan; and he it is who is named Dháhir, or, as is said, Mudhaffer. On Thursday the 8th (16th January) there came to court the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the Sunbulite, and the eunuch

Jemálu'd-Dín Jemíl, from 'Aden ; and there arrived at court attended by them the son of the lord of Dhafár (of the Ḥabúḍite),[1614] who was named Melik Mujáhid. Our lord Melik Náṣir went forth to meet him ; and together with him there went forth a party of the troops. When he had entered Zebíd the Sultan showed him honour, treated him kindly, and had a habitation vacated for him that was worthy of him. He ceased not to be in honour and in preference over others until the end of the
f. 360b year, when the Sultan gave him an outfit and provisions, detaching a force of troops with him to his own country, of which he obtained possession, and over which he acquired the mastery.

On Monday the 12th of that former Jumádá (20th January) 'Umer son of 'Aliyy son of Suheyl son of 'Aqder was murdered. He was the prince of the Ma'áziba clan in his day. It was the people of Tureyba that killed him ; so the Ma'áziḅa clan made a foray on the 18th of the month (26th January) into the vale of Zebíd, and they killed about twenty men of the inhabitants of Beydakha.[1615]

On the 30th of that month (7th February) there arrived at the court of the Sultan the Sheríf Yaḥyá son of 'Aḥmed son of
v°1 Hádi son of 'Izzu'd-Dín the Ḥamzite ; and he received him with honour and treated him with kindness.

In the night before Monday the 3rd of the latter Jumádá (10th February) the wedding feast took place given by the 'Emír Bedru'd-Dín Muḥammed son of Ziyád the Kámilite to his son the 'Emír Seyfu'd-Dín Sinjer, lord of Qaḥma. The Sultan took action therein to perfection, and showed him very great attentions, making him lodge in the house of the eunuch Jemálu'd-Dín Thábit, which was an admirable house. He sent for him to the house aforesaid loads of furniture upon two and twenty camels, of various kinds ; and also what was necessary in the way of copper or brass utensils, porcelain, plates and dishes, with clothing, in great quantity. He clothed him in a magnificent dress of honour, and had led out for him two stallion horses complete in accoutrements. The reception or

audience (*ḥaḍra*) took place at the gate of the palace. There were present the Wezír and all the people, the feudal lords, the 'emírs, and the notables of the Ghuzz militia, with the Sultan in an upper balcony above them. He went forth carried from the gate of the palace to the house that was prepared for him, the slave-guards of the privy chambers carrying wax tapers ornamented with flowers in front of him, while the others whom we have mentioned walked on foot until they came to the house in question. It was a night to be seen, and was much talked of.

On Sunday the 9th of that month (16th February) the Sultan proceeded to the cantons of the Ḥays district for the purpose of hunting wild asses; and he took ten head of them there on Monday the 10th. He then returned to the capital city of Zebíd, which he entered on Tuesday the 11th. On the 15th (22nd February) the 'Emír Bedru'd-Dín Muḥammed son of Ziyád the Kámilite proceeded to the canton of Reyshán in the region of Midád; and on Thursday the 20th (27th February) two men carried a matter in dispute between them to the office of the governor in Zebíd, one of whom demanded that the case should be decided by the sacred canon law, but the governor forbade his doing so. He then appealed to the judge, but the judge was powerless to save him. The judge then wrote to the Sultan and complained of the governor in respect of his encroachment on the jurisdiction of the sacred canon law. The Sultan gave command to some one on the instant to go to the governor and turn him out of house, making him go to the house of the sacred canon-law judge as an act of equity to the judge, and as a mark of respect to the judge and to the august law. The judge then forbade him by word of mouth to meddle with the law, and warned him not to do it, reprimanding him most severely. He then said: "Go with him to the gate of the palace." When they arrived with him at the gate of the palace, the Sultan drew nigh and reproached him, loading him with very violent vituperation. And had it not been that the Sultan had an affection towards him for his good conduct toward the people, he would not have escaped.[1616]

v° f

f. 361a

v° ¶

On the 1st of Rejeb (9th March) the jurists collected together in Zebíd, bent their steps towards the judge Mejdu'd-Dín Muḥammed son of Ya'qúb of Shíráz, then judge of judges, and begged of him that he would allow them to hear him recite the Ṣaḥíḥ of the Bukhárite. He acceded to their request, and the recitation took place in his house at the time in a garden he possessed near to the Date-Groves Gate (Bábu'n-Nakhl). An immense crowd of jurists and notables assembled on the occasion; and the recitation of the book continued until it was completed at the date which will be mentioned in due course, if God will, who be extolled.

On the 5th of Rejeb (13th March) the Sultan distributed a bountiful alms to the poor of the town. According to what has been ascertained, it amounted to two thousand ducats in gold. He also set free on that day a number of those confined in prison. On the 12th (20th March) the Sultan gave orders for the numbering of the date-palms in the vale of Zebíd, and the numbering was begun on Saturday the 14th (22nd March). On the 18th (26th March) the son of the judge Núru'd-Dín 'Aliyy son of Yaḥyá son of Jumey' arrived at court, bringing with him a goodly treasure.

The complete recitation of the Ṣaḥíḥ of the Bukhárite took place on the 3rd of Sha'bán (10th April), and a large concourse of people was present, about eight hundred human beings. There were present at the complete recitation a number of the
v[ol]. notables and chiefs of the state, such as the supervisor of the payment of taxes, the marshal of the household, the lord of Zebíd, and a number of their equals. The judge Mejdu'd-Dín on that day gave to all who asked it a pass-certificate.[1617] Thus hath said 'Aliyy son of Ḥasan the Khazrejite, whose sins may God forgive: "And I was among those present at the complete
f. 361b recitation, and I asked of him a pass-certificate. He gave me one for everything he had ever read, or heard, or selected, or compiled, and his hand was put in writing to that effect; also for my children and some of their children who were in existence at that time. May God reward him with the best reward."

On the 10th of Sha'bán (17th April) the son of the judge Núru'd-Dín 'Aliyy son of Yaḥyá son of Jumey' proceeded to 'Aden. And at this date the Wezír, the judge Shihábu'd-Dín 'Aḥmed son of 'Umer son of Mu'aybid, came up by order of the Sultan, and there came up with him the lord of Sheki',[1618] that he might give him power over that castle. And the first of the jaunting Saturdays was on the 12th of Sha'bán (19th April). On the 19th (26th April) the lord of Ḥays came to court bringing a man named 'Uthmán son of Muṭayr, who used to thieve by night and rob by day, taking violent possession of every ship,[1619] and whose depredations had become very numerous in the Ḥays district. The governor of the canton had caught him and arrested him, bringing him now to the Sultan's court. The Sultan ordered his hand and foot to be cut off on the two different sides of his body. He remained alive some days after the amputation, and then died. vi^c^

The Sultan performed the month's fast of Ramaḍán this year, 801, in the city of Zebíd, and the complete recitation of the Qur'án took place in the palace of Dáru's-Surúr, which is outside the Date-Groves Gate. The Sultan observed the festival, too, of the cessation of the fast in Zebíd. And on the last day of Ramaḍán there arrived at court the 'Emír Bedru'd-Dín Muḥammed son of Ziyád from the canton of Midád.

On the 3rd of Shewwál (5th June) the Sultan went down to the date-groves, and the chest[1620] went down also for the extraction of the revenues of the date-palms. And after a few days the 'Emír Bedru'd-Dín Muḥammed son of Ziyád the Kámilite proceeded to Ta'izz with a party of the troops, to be a reinforcement there. And the Wezír arrived at court from the hill-country on the 6th of Dhú'l-Qa'da, the Sultan being then at the seaside. And he clothed him in a beautiful robe of honour, giving him also a thousand ducats.

On the 28th of Dhú'l-Qa'da the Sultan broke up from the date-groves for Zebíd. The ceremony of the date-groves came to an end also, and the chest re-entered Zebíd, the collector, with the clerks, returning; and the observances of the date-groves ceased. f. 362^a^

On Monday the 1st of Dhú'l-Ḥijja (4th August) the Sultan conferred upon the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Laṭífite the fief of Qaḥma, sending him a set of kettledrums and a banner; while Sinjer was removed therefrom.
v[a]1 And on the 2nd of the month Jemálu'd-Dín Muḥammed son of 'Umer son of Shukeyl was appointed to the districts of Mewza'.

The Sultan observed the festival of the sacrifice at Zebíd, and his son Melik Náṣir rode in a procession with the whole of the troops on the day of the festival in quality of lieutenant for his father. It was a beautiful festival.

In this year A.H. 801 aforesaid the market prices of commodities rose very high in Zebíd. The price of the two millets, dhura (*Holcus sorghum*) and dukhn (*Holcus saccharatus*), was a piece of silver for each Zebíd measure,[1621] the standard of the Zebíd measure being fifty ounces for grains, and the ounce ten buttons (*qifál*, pl. of *qufla*) with the Egyptian mark. The Zebíd measure of butter reached the price of ten ducats; the standard of the Zebíd measure for butter being twelve pounds, and each pound twenty ounces. The price of wheat was a piece of silver and a half for one Zebíd measure. Two Zebíd measures of *wezef*[1622] bore the price of one piece of silver. The milk of cattle, too, became little in quantity.

The year A.H. 802 (A.D. 1399–1400) came in while matters were in this condition as detailed above. And in the first part thereof came intelligence of the death of the Sultan Melik Ḍháhir Berqúq, lord of the lands of Egypt; a funeral service being performed for him on Friday the 3rd of Muḥarrem (5th September) in the cathedral mosque of Zebíd. His death had occurred in Shewwál of the year 801 (June, 1399); and the
v[a]v Sultan gave orders for recitations of the Qur'án for him during seven days in the cities of Ta'izz, Zebíd, and 'Aden.

On the 28th of Muḥarrem (30th September) the 'Emír Bedru'd-Dín Muḥammed son of Ziyád son of 'Aḥmed the Kámilite rose in rebellion. The Sultan had left him in the city of Ta'izz, and had attached to him a body of the troops, horse and foot, as a garrison there. The Sultan then wrote to him

to meet the treasure of 'Aden and bring it on to Zebíd. When the treasure set out from 'Aden and the 'Emír Bedru'd-Dín met it with the troops he had in his suite, lo, the treasure was of great amount, with large sums of money, both gold and silver, several lacs in all, besides wearables and perfumes in great quantity. Merchants, too, were travelling with it, having their merchandize of various kinds with them. This appeared in the eyes of the 'Emír to be something grand, and he esteemed it as f. 362b magnificent. Perhaps, too, some one of his intimates suggested to him the advisability of the step. So he took possession of the treasure at one swoop, as also of those who were journeying with it, and marched with it towards Mount Sewraq, up which he wished to go. This, however, he could not accomplish, so he directed his steps to the castle of Sináj, and halted in a spot between the land of Zubeyd [1623] and the Arabian tribesmen.

The Sultan had consigned to him a certain number of castles, and he had placed garrisons in them with his trusted officers and lieutenants over them. And when intelligence reached the Sultan of what had happened through him, the Sultan sent the vi^a eunuch Jemálu'd-Dín Merján to take possession of the castle of Reyshán,[1624] one of the castles of the land of Midád, and a very strong fastness. There was in it a lieutenant on the part of the son of Ziyád. When the eunuch had reached the castle in question he called for the lieutenant of the son of Ziyád. As soon as he was come he informed him of the Sultan's command for the taking over of the castle. He obeyed, and delivered up the stronghold to the eunuch, who received possession of the same from the lieutenant of the son of Ziyád, went up into it, and put a garrison therein of men he could trust.

When the eunuch was settled down in the castle, letters arrived from the son of Ziyád addressed to his lieutenant, and ordering him to hold the castle securely, not allowing anyone to get possession of it. The lieutenant regretted his lack of foresight in respect of the castle, and wrote to the son of Ziyád to say so, thus: "Verily, thy letter came not to hand, save when the eunuch Merján had already arrived with the august

command that he should take charge of the castle, had taken charge thereof, and I had come down away from it. Had thy letter come in advance, I would not have allowed him to take possession, nor would I have given it up to anyone save thyself. As it is, peace be unto thee."

The eunuch Merján now set about provisioning the castle with corn, water, and firewood. He ordered the warden who was in it to proceed to the court of the Sultan. He went to the Sultan, and the eunuch stayed in the castle, repairing it and provisioning it.

v°9 On Monday the 5th of Ṣafer (6th October) there arrived an offering from the lands of Egypt, sent by the Sultan Melik Dháhir Berqúq before his death; its arrival, however, was at the date given above. The 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Sunbulite arrived at court with treasure from the northern cantons, his arrival being on Friday the 9th of Ṣafer (10th October). On Monday the 12th (13th October) the eunuch Jemálu'd-Dín Dharíf, the Diwídár, came to court from the cantons of Ta'izz, and in his suite there came some troops from the lord of Ba'dán.

f. 363a The Sultan proceeded to Ta'izz on the Monday, 19th of Ṣafer (20th October), his entry into Ta'izz occurring on the 25th (26th October). The 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Laṭífite arrived at court, and the 'Emír Bahá'u'd-Dín the Shemsite, all of them at the court of the Sultan. And when troops came in thus in succession, the Sultan distributed to the whole of the forces a goodly amount of pay, and sent them on an expedition. They pitched a camp against the castle of Sináj and kept up for half a month a fight by night and by day. When the 'Emír Bedru'd-Dín saw the multitude of the troops, he knew that he had not power to struggle against the Sultan, and felt for certain that what he had with him in shape of treasure would come to an end; that the Arabian tribesmen would eat it all up, and would perhaps sell him v8• besides. He therefore sent to the Sultan a person to ask for a general amnesty, and the Sultan accorded him the amnesty

under the hands of a party of jurists, Sheykhs, and mystics who undertook his safety on the part of the Sultan. They then returned to him with the sacred amnesty, and he set out by night from the castle in which he was, unknown to anyone of those within the place where he was, or of those in the camp. He arrived at dawn at the Sultan's gate on Wednesday the 4th of the latter Rebí' (3rd December). The whole duration of his rebellion was sixty-four days. When he reached the court of the Sultan, as we have recorded, the Sultan received him in the most gracious manner, forgave him, clothed him with a robe of honour, and restored him to even a better position than what he occupied before.

In the month of the former Rebí' in this year A.H. 802 (November, A.D. 1399) there fell in Mekka, which God protect, who be extolled, a violent downpour of rain, so that its valleys overflowed with the superfluity of waters, and the precincts of the temple were filled with water, which even entered the interior of the Cubical House by its doorway. The water was above the threshold of the doorway by about a span. And the water carried the pulpit of the preacher away from its place to another locality. There died in the sacred precincts a certain number of persons whom the water overtook, and who were unable to get away. Many houses were laid waste, and numbers v81
of the inhabitants died beneath the ruins. But God knows best.

In the end of the month of the former Rebí' died the 'Emír Bahá'u'd-Dín Bahádir the 'Eshrefite, 'Emír of the bodyguard of the Sultan. His death took place in the city of Ta'izz at the date above mentioned.

On the 8th of the month of the latter Rebí' (7th December) t. 363b
there was brought forth unto the Sultan Melik 'Eshref a son named 'Aliyy; and the Sultan's son named Ḥuseyn died a short time after this. At the end of that said month there came to court the Sheríf Shemsu'd-Dín Jaḥreba from Ṣa'da, with about seventy horsemen and five hundred bowmen. On the first of the former Jumádá the village Maḥall-Mubárek, one of the villages of the vale of Zebíd, was totally consumed by

fire. On Wednesday the 15th of that month (14th January, 1400) the Sultan came to the capital, Zebíd, and stayed there some days. He then detached to the Ma'áziba country the divinely aided forces, who met with a party of them at Nakhl-Mudebbi, and killed twenty-two of their number, one of whom was named Merzúq son of Shaḥíj.

On Saturday the 25th of the latter Jumádá (20th February, 1400) there happened a violent concussion [1625] at noonday, and there fell a star, in appearance like the moon, according to the relation of those who saw it. Many places in the mountains fell in on this occasion.

v0r In the night preceding the 2nd of Rejeb (27th February), the Sultan detached troops to the country of the Ma'áziba clan, among them being his own son Melik Náṣir. They attacked Redem,[1626] but found nothing in it save the cattle. They pillaged what they found, and killed two or three men, then returned. On the night preceding the 10th of Rejeb (6th March) abovesaid, the Sultan detached troops to Feshál, with others to Mudebbi, giving orders for the castigation of Nakhl-Mudebbi;[1627] also that the inhabitants of the vale of Zebíd should go forth, and they consequently went forth with the divinely aided forces. In the night preceding Monday the 19th of Rejeb (15th March) the Sultan gave orders for the litter of the caravan of pilgrimage to go forth accompanied by a procession of a party of jurists and judges; and so again on Thursday the 22nd and Monday the 26th (22nd March).

In the night preceding Thursday the 29th of Rejeb (26th March) died the jurist 'Ísá son of Músá of Zeyla' in the city of Zebíd at the age of over 90 years. The whole of the chief personages of the realm were present at his interment. On Thursday the 6th of Sha'bán (1st April) died the Sheríf 'Idrís son of 'Abdu'lláh, lord of Dhafár. On Friday the 7th (2nd
f. 364a April) there arrived at court a magnificent offering from the lord of India; there came also to court his ambassador named
v0r Muflih, a Turk. And late in the same day died the Sheríf Fakhru'd-Dín 'Abdu'lláh son of 'Idrís son of Muḥammed son

of 'Idrís son of 'Aliyy son of 'Abdu'lláh son of Ḥasan son of Ḥamza, in the city of Zebíd, and he was interred within the walls of the mausoleum of Mu'attib by command of the Sultan.

On Monday the 10th of Sha'bán (5th April) there was a violent shock of earthquake. The jurist Taqiyyu'd-Dín 'Umer son of 'Aḥmed son of 'Abdu'l-Wáḥid informed me, and said: "As I was in the opening of the vale of Zebíd with a party of peasants in the early forenoon, there happened a violent concussion of the earth, and one of the labourers at date-palms was at the time up on a date-palm near us there. The date-palm came very near falling with the labourer. A star had fallen a short time before that occurrence from the western direction towards the east in its course, and had alighted between two hills there. Fire had broken out in the place where it fell; and then, a short time afterwards, the concussion took place."

On Friday the 28th of Sha'bán (23rd April) died the son of the Sultan named 'Aliyy in the city of Zebíd, and was interred in the Mu'attib mausoleum. And on the 10th of Ramaḍán (5th May) there came to court the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Sunbulite with a goodly military force of horse and foot.

And in this year A.H. 802 the people of Zebíd began the month's fast of Ramaḍán on Monday (27th April), whereas the people v0.r of Mehjem began it on the Sunday (26th April), through having seen the new moon, as was recounted in letters of theirs that arrived at Zebíd. On the 15th of Ramaḍán (11th May) the Sultan issued his command that women should be prohibited from following funeral processions, and that wailing over the dead should be forbidden; also that no woman or girl should be covered over with a slab on any account.

On the 19th of Ramaḍán (15th May) the judge Muwaffaqu'd-Dín 'Aliyy son of 'Ebú-Bekr the Náshirite was named judge-substitute in the supreme judgeship by command of the Sultan; for the judge Mejdu'd-Dín had already set out on his journey in the intention of performing a pilgrimage at Mekka the Venerated, on the 1st of the month (27th April). The inhabitants

of Zebíd observed the fast this year, A.H. 802, during twenty-nine days, and ceased to fast through seeing the new moon.

On Thursday the 3rd of Shewwál (27th May) the Sultan became angry with the 'Emír Bedru'd-Dín Muḥammed son of
f. 364b Ziyád the Kámilite, seized his beasts and his men-slaves, sending him to the prison of Zebíd. On the same day aforesaid the Sultan went down to the date-groves. The 'Emír Bahá'u'd-Dín the Shemsite proceeded on the 10th (3rd June) to his fief at Ḥaraḍ. The Sultan went to the seaside at the same date, remained there some days, and returned to the date-groves on the 13th (6th June). He took up his abode in the date-grove named the Hárúniyy.

v88 On the 23rd of Shewwál (16th June) the holy precincts at Mekka, which may God clothe with honour, who be extolled, were destroyed by fire. The cause of this was that a certain man, one of the resident visitors, who dwelt in the hostel for foreigners near the 'Azwera Gate,[1628] was extinguishing a lamp at the time when he wished to go to sleep, and there fell from the incandescent wick a particle of fire which fell on something that took light and the place was burnt down. The fire spread to the roof of the hostel, and it broke out in flames, which communicated the fire to the roof of the colonnade round the sacred court, and this roof, with its supporting columns, was burnt. It was an immense conflagration, the like of which is not usually seen. The fire lasted in the sacred precincts about twenty days. The people worked at extinguishing it every day, but it hardly could be put out.

On the 1st of Dhú'l-Qa'da (23rd June) the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Sunbulite was appointed governor of Qaḥma and commandant in Feshál, the son of the Laṭífite being removed from Qaḥma. On the 6th of the month (28th June) a certain man was going forth by the Nakhl gate in a litter, who was going on business for the 'Emír. When he was in the gateway the gatekeepers wished to learn what was in the litter, and struck upon it with some implement of iron. The man was hurt and moaned. They therefore stopped the

camel, made it kneel, took out the man from the litter, and proceeded with him to the 'Emír, who put him in prison, as also the camel-driver who was guiding the camel with him. On the second day he caused the eyes of both of them to be seared at the same time. ٧٥٦

On the 15th of Dhú'l-Qa'da (7th July) the 'Emír Bedru'd-Dín Muḥammed son of Bahádir the Sunbulite proceeded to the village of Feshál, and the Ma'áziba clan made their peace and submission at his hands, undertaking to deliver up their horses. So the roads became safe and people travelled in security. The Sultan gave orders for the transfer of the son of Ziyád up to the castle of Ta'izz, where he and his associates were put in prison. f. 365a

In the night preceding Friday the 24th of Dhú'l-Qa'da rain fell in the city of Zebíd and its environs from the time of sunrise until the hour of the summons to afternoon worship; and many houses in the city gave way, houses of the inhabitants. The overflow of the stream of the vale of Zebíd and of the other streams was continuous by night and by day; some of them perhaps reaching even to the sea. The fruit of the date-palms was destroyed to a serious extent; and the people performed the congregational service of Friday noon on that day by using great exertions only. Some of them performed even the ordinary noon service with exertion only. Those present at the time in the cathedral mosque of Zebíd were counted, and found to be only a few over thirty. For this reason a congregation of these performed the ordinary noon service; but after an interval the quorum of forty [1629] was exceeded, and they performed the special Friday-noon congregational service without any indication as to the continuance of the canonically correct hour for their so doing. That day corresponded with the 16th day of July in the Roman calendar of the year. But God knows best.

The Sultan came up from the date-groves on the 8th of Dhú'l-Ḥijja, and the chest came up, so that the ceremony of the date-groves was concluded on the 9th (31st July). The rains were frequent, and the inundations in the region of Yemen. ٧٥٧

The valley streams reached the sea after the people had no longer need of them.[1630] It was a year of great abundance with manifold blessings, for which God be glorified, who be extolled.

In the latter half of Dhú'l-Ḥijja the aforesaid there was brought forth unto our lord Melik Náṣir 'Aḥmed son of our lord the Sultan Melik 'Eshref a son who was named Yúsuf. And in the night preceding Thursday the 21st of the month (12th August) the stream of the vale of Zebíd gushed forth suddenly with a tremendous rush, so that a party of the people declared that the like had never been usual at any time. It broke down the great dam[1631] of Sultan Mujáhid, and carried away a portion of Maḥall-Ṭarqu'a,[1632] and a portion of Maḥall-Ḥureyra. The water was assuaged in the latter part of that
f. 365b same night, for which God be glorified, who be extolled.

And in this year A.H. 802 aforesaid there appeared an immense flight of locusts in Zebíd and its neighbourhood, which destroyed much of the seed-crops, of the fruits, and of the trees. Thus hath said 'Aliyy son of Ḥasan the Khazrejite: "The 'Emír Nejmu'd-Dín Muḥammed son of Ibráhím Sheref, then the governor of Zebíd, informed me and said: 'The jurist
v0A Taqiyyu'd-Dín 'Umer son of 'Aḥmed son of 'Abdu'l-Wáḥid informed me and said: "Certain of the peasantry, credible persons, of the inhabitants of the district of the vale of Zebíd told me that they had seen a large snake that had come out of its hole, and that ate a large quantity of the locusts,[1633] so as to be unable to move back to its hole, and remained stationary in the spot where it was; the locusts then fell upon it until they covered it on every side; and then the locusts ate it up, and left nothing of it." He said also: "And a credible person of the inhabitants of Ḥájiziyya told me that he saw a cock, at the time when the locusts were swarming in the place where he was, and the cock picked up a large number of the locusts and ate them until he had finished; then the locusts fell upon him and ate him up entirely, leaving nothing of him but the head."'" The appearance of the locusts occurred in the latter part of Shewwál of this said year A.H. 802 (June, A.D. 1400).

The jurist 'Aliyy son of Muḥammed the Náshirite informed me and said: "One of those who were voyaging by sea told me that there happened in the lands of the blacks (*súdán*)[1634] a tremendous earthquake that lasted continuously for a number of days less than ten, from which a number of places and many hills fell down. There afterwards broke out in a canton thereof an immense fire[1635] with a great volume of smoke; and the v0¶
inhabitants fled from that region. The fire continued for some days, and the smoke became massed. Later, this smoke took a solid form and became a group of hills in that locality, where, up to that event, no hills of any kind were known.[1636] The whole of this occurred in the course of the latter half of the year A.H. 802 aforesaid. But Gods knows best."

On the first day of the year A.H. 803 (A.D. 1400–1) the judge f. 366a
Raḍiyyu'd-Dín 'Ebú-Bekr son of the judge Shihábu'd-Dín 'Aḥmed son of 'Umer son of Mu'aybid was named controller in the frontier stronghold at 'Aden, in place of the judge Jemálu'd-Dín Muḥammed son of 'Umer the Shuteyrite; and the 'Emír Seyfu'd-Dín Qaysún was made governor there in lieu of the 'Emír Fakhru'd-Dín 'Ebú-Bekr son of Bahádir the 'Adenite. On the 30th of Muḥarrem (19th September) there came to the court of the Sultan at Zebíd Jemál Muḥammed son of 'Umer son of Shukeyl from the northern cantons; and there set in with the Sultan a fever-tremor of violence on the same date. The people were greatly agitated by reason thereof; but God vouchsafed unto him later a return to health, and he rode out from the state palace in Zebíd to the palace of Dáru's-Surúr on the Friday, 12th of Ṣafer (1st October), staying there some days. In the course of his residence there a v¶•
treasure came to court from 'Aden, arriving on the 15th of Ṣafer aforesaid (4th October). On the 28th of that month a violent suffering seized the Sultan, more violent than the former attack, and he continued for some days to wander about from f. 366b
place to place, but could find no relief. He now resolved to go up to Ta'izz, and started on Thursday the 2nd of the former Rebí' (21st October). He tarried at Ḥays for some days, by

reason of the sufferings he experienced. He then proceeded to Ta'izz, his entry to which took place in the night preceding Wednesday the 8th of the former Rebí' above-mentioned (27th October). He resided in the palace of the market-place (Dáru'l-Wa'd) ten days unwell, and was then taken to the mercy of his forgiving Lord God in the night before Saturday the 18th of the said month (6th November, 1400); may God have mercy on him.

Thus hath said 'Aliyy son of Ḥasan the Khazrejite: "The judge Muwaffaqu'd-Dín 'Aliyy son of 'Ebú-Bekr the Náshirite informed me, and said: 'I performed his ablution, by his last wish; the jurist Jemálu'd-Dín Muḥammed son of Ṣáliḥ of Dúmatu'l-Jendel helping, and with him the jurist Muwaffaqu'd-Dín 'Aliyy son of Muḥammed son of Fakhr.' He said also: 'And I observed upon him, in respect of glory and joy and splendour, that at which one's bosom becomes dilated. And I used my utmost endeavours in cleansing and purifying him,[1637] he being already clean and pure; so that I attained in respect of him the utmost perfection of what are obligatory rites and what are apostolic observances. And I shrouded him with
v11 white cloths,[1638] and I perfumed him with musk and camphor. And I descended with him into his place of burial,[1639] and I cast loose from him the band,[1640] and I laid his cheek to touch the earth,[1641] and I turned him with his face directed to the sacred aspectorium, and I bade him farewell, and I prayed for him.'" May God, who be extolled, have mercy on him.

His funeral convoy[1642] to his mausoleum, and the burial service,[1643] took place on the Saturday aforesaid, between the times of the noontide and afternoon services of daily worship. And he was buried, may God, who be extolled, have mercy on him, in his own college, the 'Eshrefiyya, which he had built in the ward of 'Udeyna. Recitation of the Qur'án over him was continued for seven days; and services were performed for him in all the cities of Yemen, the Qur'án being recited in each city for seven days. There fell upon the whole of the people for him a violent sorrow of regret.

He was, God have mercy on him, a good prince, and his conduct was of the best. He was munificent; generous, patriarchal, considerate, compassionate, commiserating, upright, gracious; and there was not his like among the princes of his epoch.

And among the religious monuments which he constructed in the city of Ta'izz (and outside thereof), there is a college, of beautiful appearance, that has two gates, east and west, besides the southern gate, with a spacious fore-cloister, an extensive rotunda, and a marvellous superstructure. He built therein ורי
a superb lavatory, and instituted for it a precentor, a mu'edh-
dhin, a sexton, a teacher with orphans to study the Qur'án; also f. 367a
a professor of the holy canon law according to the school of the protojurist Sháfi'iyy, with a tutor and a number of students; also a professor of the apostolic tradition, and a professor of syntax and literature, with a class of students; and he gave unto it in mortmain trust a number of books used in teaching every branch of science. And he gave in mortmain trust unto the college aforesaid and unto those instituted to it a goodly estate sufficient for their maintenance.

He built also the additional eastern transept which is in the cathedral mosque of 'Udeyna of Ta'izz, on the eastern side; and it [is] an excellent addition, so that the congregation of the cathedral mosque aforesaid derive an immense advantage therefrom. And he built a cathedral mosque in the village of Mimláḥ, near Zebíd; also, between the village of Seláma and Ḥays, three drinking-fountains for man and beast travelling in those parts.

He it was who originated the garden of Upper Siryáqús in the east of Zebíd, planting therein the unusual of all sorts of trees. And he was the first who sowed rice in the vale of Zebíd. And he was, may God have mercy on him, in an extreme degree endowed with wit, and grace, and noble qualities ורי
of mind, together with beauty of form, and goodness of conduct; as also with loving-kindness towards the people, and affection for men of learning; being furthermore fond of science himself.

A host of poets sang elegies over him. Among them, one was the intelligent jurist Sherefu'd-Dín 'Ismá'íl son of 'Ebú-Bekr,[1644] the professed Qur'án reciter, and others besides him. I have here set down in writing his elegy, on account of the agreement of its tenour with the object in view. It here follows, and therewith occurs the conclusion of the book:[1645]

1. *Such is the World.*[1646] *Its legions have returned to the charge with dire events; its calamities have bitten with sharp-pointed fangs.*

2. *Though the World have inclined its vicissitudes, on its stage, against the towering mount (et-Ṭawd), with inaccessible sides.*[1647]

3. *It has mutilated naught save the lobe of its own nose; and naught has been amputated save its own back and its own withers.*[1648]

4. *Its sun has this day become eclipsed, and its stars this night fail in turn in the darknesses.*

5. *And this king of the age, with him has destruction dealt treacherously, even when his heralds had stood up, to the mortification of the exalted ones.*[1649]

6. *After his sovereign rule, there have been cast down from the throne his sternal ribs, polluted with dust beneath the soil.*[1650]

7. *And there have stood up on each side of him, from all quarters, near to his breast, his friends and his loving female relatives.*[1651]

8. *And now, lo, he rides upon men's shoulders, in silence, whose cavalcades of yore filled the world with his horsemen.*[1652]

9. *Whereas, could any effort of repulsion have driven back the doom of destruction, verily, his chargers and his led-horses would have averted it in many ways.*[1653]

10. *But God, in His might, has ordered the deaths of mankind, through command of the One God; His command, the Truth, is very verity.*[1654]

11. *But oh! Alack for my spirit! How has his splendour been put out! And how has his dazzling star grown dim after shedding effulgence.*[1655]

12. *And how has death struck him with its shaft; while his grip and its bloodhounds have not spared him!*

13. *Then, O ye who weep around his grave, upon the like of him be there poured out tears, gushing tears!*

14. *Ye sorrow for a prince who was as a father, kind and tender; whose first impulses were trusted in, as well as his ultimate acts.*

15. *For what faithfulness ye knew in him was of old!* [1656] *And his generosity, too; the seeker thereof, from among the people, was never disappointed.*

16. *When he had threatened a culprit, his pardon would then overwhelm him; and when he had promised a trifle, his gifts would be a load under which the recipient would groan.*

17. *Upon you towards him there lies a debt; then pay ye him his due. But how can his just claims be settled with mere panegyrics?* [1657]

18. *For, by God, though our eyes should even weep blood, verily, this would not come near to what would approximately be his due.*

19. *In sooth, death, after him, should be looked upon by us as a pleasant thing; if ever a man had died because his friend had been numbered with the dead.*[1658]

20. *And were it not for what we hope and know,—that he has his stations built up in the very highest heavens;* [1659]

21. *And that for him there is a place in the Holy Presence, where he will see his Lord God, and will hold converse with Him—*

22. *Verily, tears would never cease from our eyes through grief after him; and from the weepers, streams thereof would flow on account of him.*

23. *Then, suppose not thou that this World will spare any man after him. For this World is but a fierce dragon, on which thou art mounted;*

24. *It is compliant to a young fellow until it spies its opportunity against him; and then its fangs and its talons are driven home into him.*[1660]

25. *Now this king was sent, as to time, after 'Aḥmed; for unto 'Aḥmed did its Lord deliver the Truth;* [1661]

26. *And he stood up to perform the bidding of God, after the effacement of its every symbol from among us, and when all its stars were lost;*

27. *And his sublime effort tucked up their skirts from off men's legs; for its attractions drew to him the select from among us;* [1662]

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APPENDIX.

Through the great kindness of my very learned friend and highly valued aider, Professor M. J. de Goeje, of the University of Leiden (Leyden) in Holland, I have been furnished with a copy of the entire Arabic text of the foregoing elegy, as given in an historical manuscript belonging to the library of that University, and entitled: *'el-Kifáyet wa'l-I'lám fí man waliya 'l-Yaman wa sakanahá min 'el-Islám*—The Historical Book, the Sufficiency and Information, concerning those who have ruled Yemen and resided therein since (the rise of) 'Islám.

In that book, the history of the Resúliyy dynasty occupies the sixth section; apparently in the words of Khazrejiyy, here and there abridged, as far as his history went.

The elegy by the judge Sherefu'd-Dín, as there given, and now reproduced in the present work, consists of thirty-five distichs, whereas the unique India Office manuscript has but twenty-seven. From the condition of this unique manuscript I had judged that, at some former period, before it became the property of Mr. Warren Hastings, it had lost one leaf or more at the end, so that the elegy was left in a truncated state, the usual colophon with date of its transcription being also gone. To repair or obviate this mishap, as much as possible to the eye, and make the volume appear perfect, the first page and the last remaining page had been illuminated; the three last distichs on this last illuminated page being gilt and painted over, in such a way as to become totally concealed. The book had then been bound or rebound, concluding with the twenty-fourth distich of the elegy. A date colophon in gilt and colours seems to have been added over the ornamental work. Later, as would appear, the volume had been injured by wet or damp, so that several leaves at the beginning and end had become decayed in

places, and worn by subsequent handling. Parts of words and parts of lines of writing had thus disappeared. These lacunæ were filled in, inferentially, by a learned friend at Damascus. But the paint of the interpolated colophon and of the illumination at bottom of the last page had also become removed from over the three last remaining original distichs, to such extent that, had there been no abrasion of the decayed surface of the paper, those three distichs might have been recoverable. As it was, they were copied into my transcription as well as was possible, and their lacunæ filled in at Damascus in the same way as the rest.

When the existence of the Leiden manuscript was made known to me by Professor de Goeje, a copy of the truncated and patched text of the elegy was submitted to him, and the Professor discovered the complete text of thirty-five distichs in its proper place in the manuscript. In the kindest manner he copied out for me the whole poem as there given. Important variations were at once seen, modifying the sense here and there in some of the twenty-seven distichs. A new one, also, No. 17 of this version, was found, which would have brought the India Office version up to the number of twenty-eight distichs. In this way, only seven are added at the end, to make up the total of thirty-five. These seven, with the colophon, were lost with the missing last leaf of the manuscript. Of the thirty-five distichs, nine (from the twenty-sixth in this version, the first of the three recovered from under the ruined illumination of the India Office manuscript) are addressed by the poet to the new Sultan, Melik Náṣir, son of the deceased sovereign; and the last distich, the thirty-fifth, is a form of the prayer in Islám equivalent to the Romanistical *Requiescat in pace.*

The Leiden manuscript bears the date of its transcription, A.H. 948 (A.D. 1541–2). Its text of the elegy is added, in my transcription, as an appendix to the contents of the India Office codex; a rendering of this text is here subjoined; and therewith my translation closes.—J. W. R.

1. *Such is the World. Its legions have returned to the charge for dire events; its calamities have bitten with sharp-pointed fangs.*

2. *And although this World have let loose its vicissitudes to batter the lofty mount ('eṭ-Ṭawd), with inaccessible sides,*

3. *They have done mutilation to naught, save to the lobe of its (own) nose; and nothing has been hacked, save its (own) back and its (own) shoulders.*

4. *Its sun has this day become overcast with gloom, and its stars have tottered on at night in the thick darknesses.*[1663]

5. *Then, O and alas for the Glory which destruction has encompassed; the wailcresses for which are standing up to the mortification of all that is sublime!* [1664]

6. *And 'Ebú'l-'Abbás*[1665] *is now, after his regal estate, with his breast-ribs dusty, beneath the soil.*

7. *Alone in the bowels of the earth, above him the damp clay, his friends and his beloved female ones passing him by.*[1666]

8. *Him whose cohorts of yore filled the extent of the plains, and whose processions covered the world with horsemen!*

9. *So that if the effort of any repellant could have been effectual against death, verily his legions would have driven away from him every semblance of trouble.*

10. *But these are the preordinances which take effect among mankind by the command of a God, against whose behest we may not prevail.*[1667]

11. *Then O! alas for my spirit! How has his light been put out? And how has his conspicuous star grown dim after shedding effulgence?*

12. *And how have the fates struck him with their shaft, his levies and his squadrons availing him naught?*

13. *Then, O ye who weep around his grave, upon the like of him let the weeper shed tears.*

14. *Ye are left to sorrow for a prince who was as a kind and tender father whose impulses were trustable, as also his ultimate resolves.*

15. *Ye have lost, with him, in point of good faith, that which ye know; and furthermore, a generosity, the seeker for which, from among mankind, was never disappointed.*

16. *When he threatened a culprit, his forgiveness would then enfold him; and if he promised an asker, his gifts would overwhelm him.*

17. *And what is the excuse of an eye that sheds not its tears for him; and what the excuse of a fortitude, the incentives to which have not been repelled?* [1668]

18. *Against you, in his favour (there stands) a debt. Pay ye then to him his due! But how can his claim be fully settled with floods of tears?* [1669]

19. *For, by God, though our eyes should weep blood, verily, this would not come near to what would approximately be his due.*

20. *In sooth, death before* [1670] *him would have seemed seemly in us, if ever a man had died because his friend had ceased to live.*

21. *And were it not for what we hope and know—that his stations are built up in the very highest of the heavens;*

22. *And that for him there is, in the Holy Presence, an alighting-place from which he will behold his Lord God, and will have converse with Him,*

23. *Verily, tears of the eye, through grief and disappointment, would never depart; from the weepers would their torrents flow on his account.*

24. *Then let not the World deceive any man after him; for the World is but a dragon* [1671] *on which thou art mounted.*

25. *It is complaisant to a fellow until it spies its opportunity against him; and then its fangs and its talons are driven into him.*

26. *O thou father of 'Aḥmed,* [1672] *thou hast delivered over the church of 'Aḥmed unto 'Aḥmed, so that its lord has received possession of his right.*

27. *And he has stood up in the cause of God, after its landmarks were effaced among us, and its stars were set.*

28. *And in an endeavour after sublime things, he has tucked up his skirts as a man from about his legs; he attracting all on their borders, and they attracting him.*

29. *He freed from fear and drew to him those who had stood aside; he ruled mankind when as yet his moustaches were not full grown!* [1673]

30. *The world yielded obedience to him, its inhabitants submitting; and his experiences satisfied the most intractable events.*

31. *Generous, he showed contempt for riches by lavishing. And whosoever contemns his riches in respect of the asker of him, his honour becomes potent.*

32. *The horizons are illumined by him; the very sun has risen by his rise, and the tenebrosities of night have become dispersed.*

33. *Then, O thou Aider (Náṣir) of Islám, patience! For, verily, though the savour of patience be bitter, its results bring joy.*

34. *Thou art indeed the best bandage for the fracture, after him. O what a fissure for thee was this that had happened, the yawning parts of which its mender has closed up.*

35. *May a cloud of unintermitting outpour, the timely supply from which shall never fail, irrigate the grave of him (who was) the bounteous dispenser of munificence and liberality!*

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[N.B.—There is no letter or vowel *O* in the Arabic tongue or alphabet, though the vowel fet-ḥa (', *e*, *a*), followed by the consonant *w*, ,, in the same syllable, is usually pronounced *o* by the greater part of foreigners, as in Mewṣil (Mosul), qawl (qol). The combination *aw* is sometimes pronounced and written by them approximately right as *au*, Ḥawrán (Hauran), Khawlán (Chaulan), etc. But Europeans have generally contracted the vicious habit of writing and pronouncing the Arabic ḍamma or *u* vowel, when short, as an *o*; thus, 'Umer (Omar), Ḥudeyda (Hodeida), etc.]

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